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NEW

# VOYAGES

TO

# North-America.

Giving a full Account of the Customs, Commerce, Religion, and strange Opinions of the Savages of that Country.

WITH

POLITICAL REMARKS upon the Courts of *Portugal* and *Denmark*, and the Present State of the Commerce of those Countries.

Never Printed before.

WRITTEN

By the Baron LAHONTAN, Lord Lieutenant of the *French* Colony at *Placentia* in *Newfoundland*: Now in *England*.

VOL. II.

*LONDON*:

Printed for *H. Bonwicke* in St. *Paul's* Church-yard; *T. Goodwin*, *M. Wotton*, *B. Tooke* in *Fleetstreet*; and *S. Manship* in *Cornhil*, 1703.

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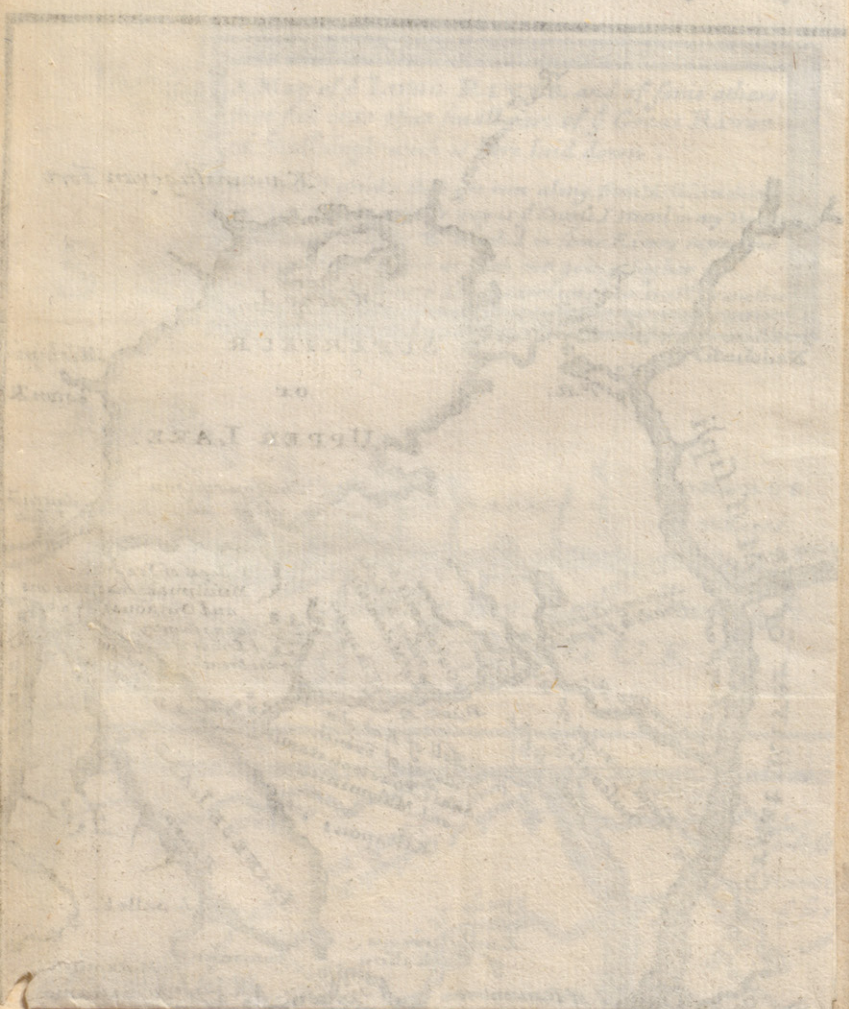
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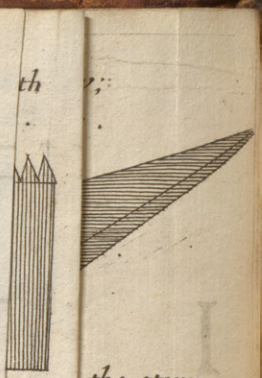
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Belongs to Vol. I

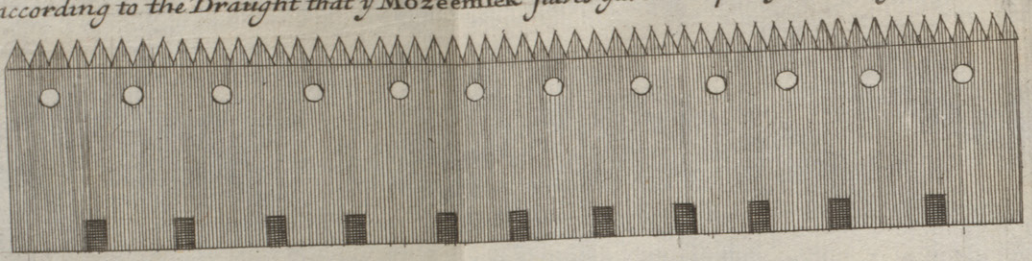


the stern.



Vol I.

The Dwelling Houses of the TAHUGLAUK, wich are 80 paces in lenghth according to the Draught that ye Mozeemlek slaves gave me upon ye Barks of Trees.



The Vessels us'd by the TAHUGLAUK in wich 200 men may row; provided they are such as som of ye Mozeemlek people drew to me upon ye Barks of Trees.

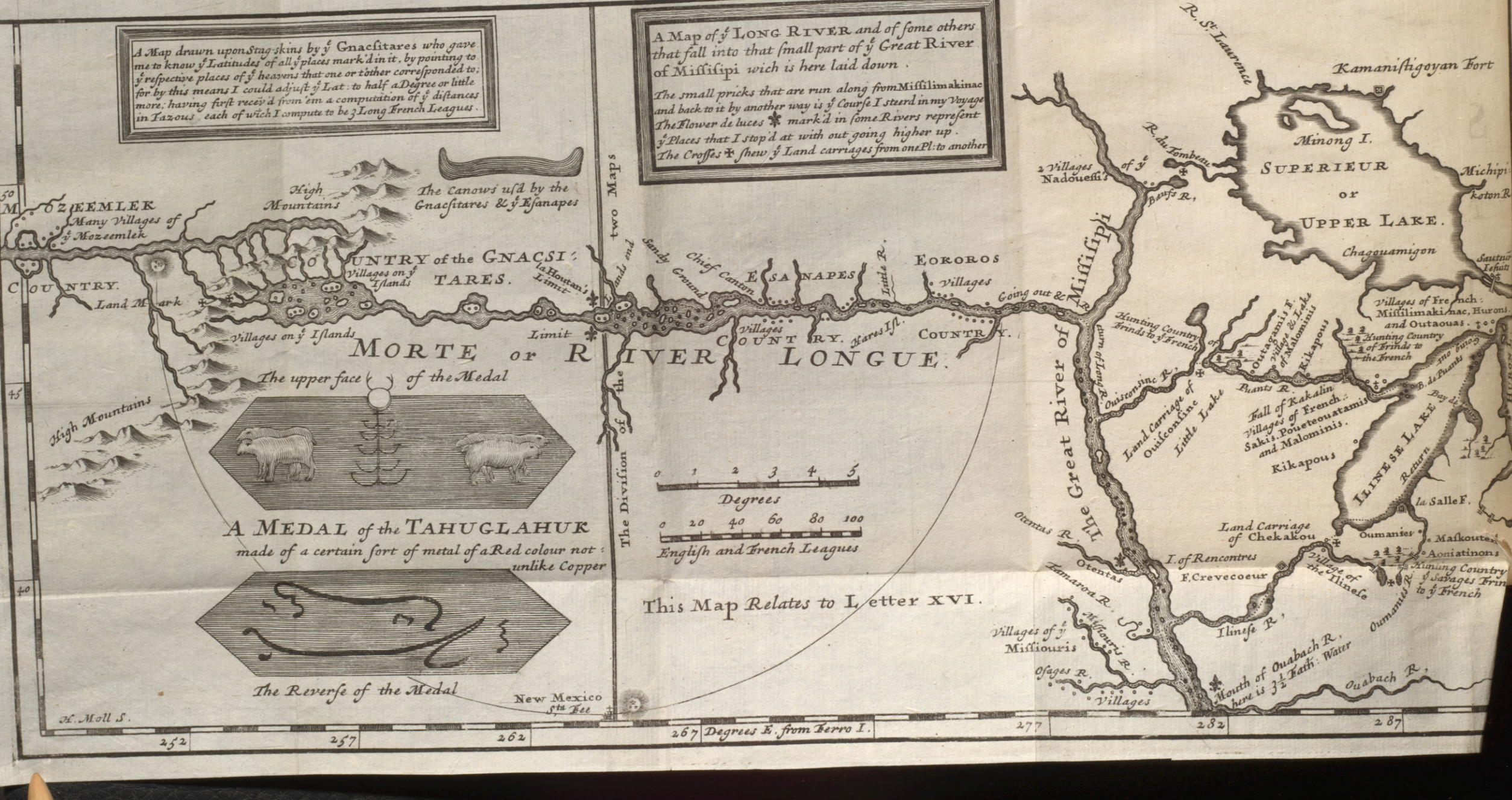


According to my computation such a Vessel must be 130 foot long from the prow to the stern.

A Map drawn upon Stag-skins by ye Gnacsitares who gave me to know ye Latitudes of all ye places mark'd in it, by pointing to ye respective places of ye heavens that one or tother corresponded to; for by this means I could adjust ye Lat: to half a Degree or little more; having first receiv'd from 'em a computation of ye distances in Tazous each of wich I compute to be 3 Long French Leagues.

A Map of ye LONG RIVER and of some others that fall into that small part of ye Great River of Missisipi wich is here laid down.

The small pricks that are run along from Missilimakinac and back to it by another way is ye Course I steerd in my Voyage
The Flower de luces ⚜ mark'd in some Rivers represent ye Places that I stop'd at with out going higher up.
The Crosses ✝ shew ye Land carriages from one Pl: to another



# A DISCOURSE OF THE Habit, Houſes, Complexion and Temperament OF THE SAVAGES OF *NORTH-AMERICA.*

THE *Grecian* Chronologers who divided the courſe of Time into three Periods, namely the ἄδηλον, or that which is wrapt up in Obſcurity, the μυθικὸν, *alias* ἡρωικὸν, or that which was the ſeaſon of Fiction and Fables, and the ἱστορικὸν which affords us true and creditable Actions: Theſe Chronologers, I ſay, might have ſav'd themſelves the trouble of writing a Thouſand idle Stories relating to the Original of the Inhabitants of the Earth; for the invention of Writing being unknown to them before the Siege of *Troy*, they had no other Standard to con-

ſult but the Fabulous Manuſcripts of the *Egyptians* and *Chaldeans*, who were a Phanatick Superſtitious ſort of People. But ſuppoſing the *Egyptians* and *Chaldeans* to have invented the Art of Writing, what Credit can we give to the accounts of things that are ſaid to have happen'd before the date of that Invention? In all probability they knew no more of the matter than the *Americans*, and upon that ſcore 'twas very hard for them to give a faithful Narrative of the Adventures and Exploits of their Anceſtors. I am now fully convinc'd that Tradition is ſo inconſtant, obſcure, uncertain and fallacious, that we cann't pretend to rely upon it. And this Notion I owe to the Savages of *Canada*, who being at a loſs to trace the truth of what has been tranſacted in their own Country but 200 Years ago, gave me occaſion to call in Queſtion the Purity and Truth of Tradition. Upon this lay you may eaſily apprehend, that theſe poor People are as little acquainted with their own Hiſtory and Origin, as the *Greeks* and *Chaldeans* were with theirs. Let us therefore content our ſelves, *my good Friend*, in believing that they are deſcended of honeſt old *Adam*, as well as you and I.

I have read ſome Hiſtories of *Canada*, which were writ at ſeveral times by the Monks, and muſt own that they have given ſome plain and exact Deſcriptions of ſuch Countries as they knew; but at the ſame time they are widely miſtaken in their Accounts of the Manners and Cuſtoms of the Savages. The Recollets brand the Savages for ſtupid, groſs and ruſtick Perſons, uncapable of Thought or Reflection: But the Jeſuits give them other ſort of Language, for they intitle them to good Senſe, to a tenacious Memory, and to a quick Apprehenſion ſeaſon'd with

with a ſolid Judgment. The former allege that 'tis to no purpoſe to preach the Goſpel to a ſort of People that have leſs Knowledge than the Brutes. On the other hand the latter (I mean the Jeſuits) give it out, that theſe Savages take Pleaſure in hearing the Word of God, and readily apprehend the meaning of the Scriptures. In the mean time, 'tis no difficult matter to point to the Reaſons that influence the one and the other to ſuch Allegations; the Myſtery is eaſily unravell'd by thoſe who know that theſe two Orders cannot ſet their Horſes together in *Canada*.

I have ſeen ſo many impertinent Accounts of this Country, and thoſe written by Authors that paſs'd for Saints; that I now begin to believe, that all Hiſtory is one continued Series of Pyrrhoniſm. Had I been unacquainted with the Language of the Savages, I might have credited all that was ſaid of them; but the opportunity I had of Converſing with that People, ſerv'd to undeceive me, and gave me to underſtand, that the Recollets and the Jeſuits content themſelves with glancing at things, without taking notice of the (almoſt) invincible Averſion of the Savages to the Truths of Chriſtianity. Both the one and the other had good reaſon to be cautious of touching upon that String. In the mean time ſuffer me to acquaint you, that upon this Head I only ſpeak of the Savages of *Canada*, excluding thoſe that live beyond the River of *Miſſiſipi*, of whoſe Manners and Cuſtoms I could not acquire a perfect Scheme, by reaſon that I was unacquainted with their Languages, not to mention that I had not time to make any long ſtay in their Country. In the Journal of my Voyage upon the long River, I acquainted you that they are a very polite People, which you

will likewiſe infer from the Circumſtances mention'd in that Diſcourſe.

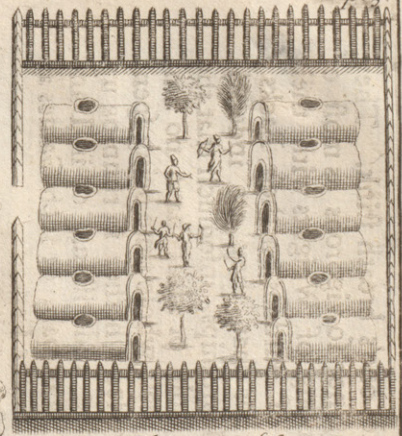
Thoſe who have repreſented the Savages to be as rough as Bears, never had the opportunity of ſeeing them; for they have neither Beard nor Hair in any part of their Body, not ſo much as under their Arm-pits. This is true of both Sexes, if I may credit thoſe who ought to know better than I. Generally they are proper well made Perſons, and fitter Companions to *American* than to *European* Women. The *Iroqueſe* are of a larger Stature, and withal more Valiant and Cunning than the other Nations; but at the ſame time they are neither ſo Nimble nor ſo Dexterous at the Exerciſes of War or Hunting, which they never go about but in great Numbers. The *Illineſe*, the *Oumamis*, and the *Outagamins*; with ſome other adjacent Nations, are of an indifferent ſize, and run like Greyhounds, if the Compariſon be allowable. The *Outaouas*, and moſt of the other Savages to the *Northward*, (excepting the *Sauteurs* and the *Cliſtinos*) are cowardly, ugly, and ungainly Fellows; but the *Hurons* are a brave, active and daring People, reſembling the *Iroqueſe* in their Stature and Countenance.

All the Savages are of a Sanguine Conſtitution, inclining to an Olive Colour, and generally ſpeaking they have good Faces and proper Perſons. 'Tis a great rarity to find any among them that are Lame, Hunch-back'd, One-ey'd, Blind, or Dumb. Their Eyes are large and black as well as their Hair; their Teeth are White like Ivory, and the Breath that ſprings from their Mouth in expiration is as pure as the Air that they ſuck in in Inſpiration, notwithſtanding they eat no Bread; which ſhews that we are miſtaken in *Europe*, in fancying that the eating of Meat without

A Savage going a-hunting

A married Savage or an Old man walking in ye Village

A young Savage walking in the Village



A Village of the Savages of Canada



A child hung upon the branch of a Tree



A Savage woman carrying her Child in her arms

without Bread makes one's breath ſtink. They are neither ſo ſtrong nor ſo vigorous as moſt of the *French* are in raiſing of Weights with their Arms, or carrying of Burdens on their Backs; but to make amends for that, they are indefatigable and inur'd to Hardſhips, inſomuch that the Inconveniences of Cold or Heat have no impreſſion upon them; their whole time being ſpent in the way of Exerciſe, whether in running up and down at Hunting and Fiſhing, or in Dancing and playing at Foot-ball, or ſuch Games as require the Motion of the Legs.

The Women are of an indifferent Stature, and as handſom in the Face as you can well imagine; but then they are ſo fat, unwieldy and ill-built, that they'l ſcarce tempt any but Savages. Their Hair is rolled up behind with a ſort of Ribband, and that Roller hangs down to their Girdle; they never offer to cut their Hair during the whole Courſe of their Lives, whereas the Men cut theirs every Month. Twere to be wiſhed, that the ſame good luck which led them to the obſervation of this, had thrown them upon the other Advices of St. *Paul.* They are covered from the Neck to under the Knee, and always put their Legs a croſs when they ſit. The Girls do the ſame from their *Cradle*; if the Word be not improper, for there is no ſuch thing as a *Cradle* among the Savages. The Mothers make uſe of certain little Boards ſtuffed with Cotton, upon which the Children lye as if their Backs were glued to them, being ſwaddled in Linnen, and kept on with Swathbands run through the ſides of the Boards. To theſe Boards they tye Strings, by which they hang their Children upon the Branches of Trees, when they are about any thing in the Woods.

The old and the married Men have a piece of Stuff which covers them behind, and reaches half way down their Thighs before; whereas the young Men are ſtark naked all over. They alledge that Nakedneſs is no infraction upon the Meaſures of Decency, any otherwiſe than as it is contrary to the Cuſtom of the *Europeans*, and condemn'd by the Notion that they have of it. However, both the young and the old hang upon their Backs in a careleſs way a Covering of Hide or of Scarlet, when they go abroad to Walk or to make Viſits. They have likewiſe a ſort of Cloaks or Coats calculated for the Seaſon, when they go a Hunting or upon Warlike Expeditions, in order to guard off the Cold in Winter, and the Flies in Summer. Upon ſuch occaſions they make uſe of a ſort of Caps made in the form of a Hat, and Shooes of Elk or Hart Skins, which reach up to their mid-Leg.

Their Villages are Fortified with double Paliſſadoes of very hard Wood, which are as thick as one's Thigh, and fifteen Foot high, with little Squares about the middle of the Courtines. Commonly their Huts or Cottages are Eighty Foot long, Twenty five or Thirty Foot deep, and Twenty Foot high. They are cover'd with the Bark of young Elms; and have two Alcoves, one on the right Hand and the other on the left, being a Foot high and nine Foot broad, between which they make their Fires, there being vents made in the Roof for the Smoak. Upon the ſides of the two Alcoves there are little Cloſets or Apartments in which the young Women or married Perſons lye upon little Beds rais'd about a Foot from the Ground. To Conclude, one Hut contains three or four Families.

The

The Savages are very Healthy, and unacquainted with an infinity of Diſeaſes, that plague the *Europeans*, ſuch as the *Palſey*, the *Dropſey*, the *Gout*, the *Phthiſick*, the *Aſthma*, the *Gravel*, and the *Stone*: But at the ſame time they are liable to the *Small-Pox*, and to *Pleuriſies*. If a Man dies at the Age of Sixty Years, they think he dies young, for they commonly live to Eighty or an Hundred; nay, I met with two that were turn'd of an Hundred ſeveral Years. But there are ſome among them that do not live ſo long, becauſe they voluntarily ſhorten their Lives by poyſoning themſelves, as I ſhall ſhew you elſewhere. In this Point they ſeem to join iſſue with *Zeno* and the *Stoicks*, who vindicate *Self-Murther*; and from thence I conclude, that the *Americans* are as great Fools as theſe great Philoſophers.

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## *A ſhort View of the Humors and Cuſtoms of the* SAVAGES.

THE *Savages* are utter Strangers to diſtinctions of Property, for what belongs to one is equally anothers. If any one of them be in danger at the Beaver Hunting the reſt fly to his Aſſiſtance without being ſo much as ask'd. If his Fuſee burſts they are ready to offer him their own. If any of his Children be kill'd or taken by the Enemy, he is preſently furniſh'd with as many Slaves as he hath occaſion for. Money is in uſe with none of them but thoſe that are Chriſtians, who live in the Suburbs of our Towns. The others will not touch or ſo much as look upon Silver, but give it the odious Name of the *French Serpent*. They'l tell you that amongſt

us the People Murther, Plunder, Defame, and betray one another, for Money, that the Husbands make Merchandize of their Wives, and the Mothers of their Daughters, for the Lucre of that Metal. They think it unaccountable that one Man ſhould have more than another, and that the Rich ſhould have more Reſpect than the Poor. In ſhort, they ſay, the name of Savages which we beſtow upon them would fit our ſelves better, ſince there is nothing in our Actions that bears an appearance of Wiſdom. Such as have been in *France* were continually teazing us with the Faults and Diſorders they obſerv'd in our Towns, as being occaſion'd by Money. 'Tis in vain to remonſtrate to them how uſeful the Diſtinction of Property is for the ſupport of a Society: They make a Jeſt of what's to be ſaid on that Head. In fine, they neither Quarrel nor Fight, nor Slander one another. They ſcoff at Arts and Sciences, and laugh at the difference of Degrees which is obſerv'd with us. They brand us for Slaves, and call us miſerable Souls, whoſe Life is not worth having, alledging, That we degrade our ſelves in ſubjecting our ſelves to one Man who poſſeſſes the whole Power, and is bound by no Law but his own Will; That we have continual Jars among our ſelves; that our Children rebel againſt their Parents; that we Impriſon one another, and publickly promote our own Deſtruſtion. Beſides, they value themſelves above any thing that you can imagine, and this is the reaſon they always give for't, *That one's as much Maſter as another, and ſince Men are all made of the ſame Clay there ſhould be no Diſtinction or Superiority among them.* They pretend that their contented way of Living far ſurpaſſes our Riches; That all our Siences are not ſo valuable as the Art of leading a peaceful calm Life;

That

That a Man is not a Man with us any farther than Riches will make him ; but among them the true Qualifications of aMan are, to run well, to hunt, to bend the Bow and manage the Fuzee , to work a Cannoo , to underſtand War, to know Forreſts, to ſubſiſt upon a little, to build Cottages, to fell Trees, and to be able to travel an hundred Leagues in a Wood without any Guide, or other Proviſion than his Bow and Arrows. They ſay, we are great Cheats in ſelling them bad Wares four times dearer than they are worth, by way of Exchange for their Beaver-skins : That our Fuzees are continually burſting and laming them, after they have paid ſufficient Prices for them. I wiſh I had time to recount the innumerable Abſurdities they are guilty of relating to our Cuſtoms, but to be particular upon that Head would be a Work of Ten or Twelve Days.

Their Victuals are either Boild or roaſted, and they lap great quantities of the Broath, both of Meat and of Fiſh : They cannot bear the taſte of Salt or Spices, and wonder that we are able to live ſo long as thirty Years, conſidering our Wines, our Spices, and our Immoderate Uſe of Women. They dine generally Forty or Fifty in a Company, and ſomtimes above Three Hundred : Two Hours before they begin they employ themſelves in Dancing, and each Man ſings his Exploits, and thoſe of his Anceſtors ; they dance but one at a time, while the reſt are ſet on the Ground, and mark the Cadence with an odd Tone, *He, He, He, He* ; after which every one riſes and dances in his turn.

The Warriers attempt nothing without the Advice of the Council, which is compoſed of the Old Men of the Nation ; that is to ſay, ſuch as are above Sixty : Before they are aſſembled a

Cryer

Cryer gives notice of it through all the Streets in the Village: Then these old Old Men run to a certain Cottage design'd for that purpose, where they seat themselves in a Square Figure; and after they have weigh'd what is propos'd for the benefit of the Nation, the Speaker goes out of the Cottage, and the Young Men get about him, and listen with great attention to the Resolves of the Old ones, crying out at the end of every Sentence, *That's Good.*

They have several sorts of Dances. The principal is that of the *Calumet*; the rest are the Chiefs or Commanders Dance, the Warriers Dance, the Marriage Dance, and the Dance of the Sacrifice. They differ from one another both in the Cadence and in the Leaps; but 'tis impossible to describe them, for that they have so little resemblance to ours. That of the *Calumet* is the most grave and handsome; but they don't perform that but upon certain Occasions, *viz.* When Strangers pass through their Country, or when their Enemies send Ambassadors to treat of a Peace. If they approach to a Village by Land, when they're ready to enter, they depute one of this Number, who advances, and proclaims, that he brings the *Calumet of Peace*; the rest stopping in the mean time, till he calls to them to come: Then some of the Young Men march out of the Village, at the Gate of which they form an Oval Figure, and when the Strangers are come up to them, they dance all at a time, forming a Second Oval round him that bears the *Calumet*: This Dance

*All these Dances may be compared to* Minerva's Pyrrhiche. *For while the Savages dance with a Singular Gravity, they humour the Cadences of certain Songs, which* Achilles's *Malitia called* Hyperchematica. *I am at a loss to inform you whether the Savages had these Songs from the* Grecians, *or the* Grecians *from the Savages.*

Dance continues half an Hour. Then they receive the Travellers with ſome Ceremony, and conduct them to a Feaſt. The Ceremonies are the ſame to thoſe that come by Water, with this difference, that they ſend a Canoo to the Foot of the Village, with the *Calumet of Peace*, upon its Prow, in the ſhape of a Maſt, and one comes from the Village to meet 'em. The Dance of War is done in a Circle, during which the Savages are ſeated on the Ground. He that dances moves from the Right Hand to the Left, ſinging in the mean time the Exploits of himſelf and his Anceſtors. At the end of every Memorable Action, he gives a great Stroke with a Club upon a Stake plac'd in the middle of the Circle, near certain Players, who beat Time upon a ſort of a Kettle-Drum; Every one riſes in his turn to ſing his Song: And this is commonly practis'd when they go to War, or are come from it.

The greateſt Paſſion of the Savages conſiſts in the Implacable Hatred they bear to their Enemies; that is, all Nations with whom they are at Open War: They value themſelves mightily upon their Valour; inſomuch that they have ſcarce any regard to any thing elſe. One may ſay, That they are wholly govern'd by Temperament, and their Society is perfect Mechaniſm. They have neither Laws, Judges, nor Prieſts; they are naturally inclin'd to Gravity, which makes them very circumſpect in their Words and Actions. They obſerve a certain Medium between Gayety and Melancholy. The *French* Air they could not away with; and there was none but the younger ſort of them that approv'd of our Faſhions.

I have ſeen Savages when they've come a great way, make no other Compliment to the Family than, *I am arriv'd, I wiſh all of you a great deal of Honour.*

*Honour.* Then they take their Pipe quietly without asking any Queſtions: When that's done, they'l ſay, *Hearke Friend, I am come from ſuch a Place, I ſaw ſuch a Thing, &c.* When you ask a Queſtion, their Anſwer is exceeding conciſe, unleſs they are Members of the Council; otherwiſe you'll hear 'em ſay, *That's Good; That ſignifies nought; That's admirable; That has Reaſon in it; That's valiant.*

If you tell a Father of a Family that his Children have ſignaliz'd themſelves againſt the Enemy, and have took ſeveral Slaves, his Anſwer is ſhort, *That's Good,* without any farther Enquiry. If you tell him his Children are ſlain, he'll ſay immediately, *That ſignifies nought,* without asking how it happen'd? When a Jeſuit preaches to them the Truth of the Chriſtian Religion, the Prophecies, Miracles, *&c.* they return you, a *That's wonderful,* and no more. When the *French* tell them of the Laws of a Kingdom; the Juſtice, Manners and Cuſtoms of the *Europeans*, they'll repeat you a hundred times, *That's reaſonable.* If you diſcourſe them upon an Enterpriſe of great importance, or that's difficult to execute, or which requires much thought, they'll ſay, *That's Valiant,* without explaining themſelves, and will liſten to the end of your Diſcourſe with great attention: Yet 'tis to be obſerved, when they're with their Friends in private, they'll argue with as much boldneſs as thoſe of the Council. 'Tis very ſtrange, that having no advantage of Education, but being directed only by the Pure Light of Nature, they ſhould be able to furniſh Matter for a Conference which often laſts above three Hours, and which turns upon all manner of Things; and ſhould acquit themſelves of it ſo well, that I never repented the time I ſpent with theſe truly Natural Philoſophers.

When

When a Visit is paid to a Savage, at going in you must say, *I am come to see such an one*: Then Fathers, Mothers, Wives, Children go out, or withdraw themselves to an Apartment at one end of the Cottage, and be who you will, come not near you to interrupt your Conversation. The Fashion is for him that is visited, to offer you to eat, drink and smoak; and one may use an entire freedom with them, for they don't much mind Compliments. If one means to visit a Woman, the Ceremony's the same; *I am come to see such an one*; then every Body withdraws, and you tarry alone with her you come to see; but you must not mention any thing Amorous in the Day time, as I shall inform you else where.

Nothing surpriz'd me more than to observe the Quarrels between their Children at play: A little after they are warm'd, they'll tell one another, *You have no Soul, You're wicked, You're treacherous*: In the mean time their Companions who make a Ring about them, hear all quietly, without taking one side or t'other till they fall to play again: If by chance they come to Blows, the rest divide themselves into two Companies, and carry the Quarrellers home.

They are as ignorant of *Geography* as of other *Sciences*, and yet they draw the most exact Maps imaginable of the Countries they're acquainted with, for there's nothing wanting in them but the Longitude and Latitude of Places: They set down the True *North* according to the *Pole Star*; The Ports, Harbours, Rivers, Creeks and Coasts, of the Lakes; the Roads, Mountains, Woods, Marshes, Meadows, *&c.* counting the distances by Journeys and Half-journeys of the Warriers, and allowing to every Journey Five Leagues. These *Chorographical Maps* are drawn upon the Rind of your *Birch Tree*; and when the Old Men hold a Council

cil about War or Hunting, they're always ſure to conſult them.

The Year of the *Outaouas*, the *Outagamis*, the *Hurons*, the *Sauteurs*, the *Ilinois*, the *Oumamis*, and ſeveral other Savages, conſiſts of Twelve-Synodical Lunar-Months, with this difference, when Thirty Moons are ſpent, they add one ſupernumerans Month to make it up, which they call the *Loſt Moon*, and from thence begin their Account again, after the former Method. All theſe Months have very ſuitable Names; for Inſtance; What we name *March*, they call the *Worm-Moon*, for then the Worms quit the Hallow Chops of the Trees where they ſhelter'd themſelves in the Winter. *April* is call'd *the Month of Plants*; *May* of *Flowers* and ſo of the others. I ſay, at the end of theſe Thirty Month, the next that follows is ſupernumerary, and not counted; for Example; We'll ſuppoſe the Month of *March* to be the Thirtieth Lunar-Months, and conſequently, the Laſt of the *Epocha*. Next that ſhould be counted the Month of *April*; whereas the *Loſt Moon* takes place of it, and muſt be over before they begin their Account again; and this Month with the others, makes about a Year and an half. Becauſe they have no Weeks, they reckon from the Firſt till the Twenty Sixth of theſe ſort of Months, and that contains juſt that ſpace of time which is between the firſt appearance of the Moon at Night, till having finiſh'd its Courſe, it becomes almoſt inviſible in the Morning; and this they call the Illumination-Month. For Inſtance; A Savage will ſay, *I went away the firſt of the Month of Sturgeons* (that's *Auguſt*), *and returned the Twenty-ninth of the Month of* Indian-Corn (the ſame with our *September*); *and next day*, (which is the laſt) *I reſted my ſelf*. As for the remaining three Days and a half of the *Dead-Moon*, during which 'tis impoſſi-

impoſſible to be diſcern'd, they give them the Name of the *Naked Days*. They make as little uſe of Hours as Weeks, having never got the way of making Clocks or Watches; by the help of which little Inſtruments, they might divide the Natural Day into equal Parts. For this Reaſon, They are forc'd to reckon the Natural Day as well as the Night, by Quarters, Half, and Three-quarters, the Riſing and the Setting-Sun, the Fore-noon and the Evening. As they have a wonderful Idea of any thing that depends upon the Attention of the Mind, and attain to an Exact Knowledge of many Things by Long Experience: To croſs a Foreſt (for Inſtance) of a Hundred Leagues in a ſtrait Line, without ſtraying either to the Right or Left; to follow the Tract of a Man or Beaſt upon the Graſs or Leaves: So they know the Hour of the Day and Night exactly, even when it is ſo cloudy, that neither Sun nor Stars appear. I impute this Talent to a ſteddy command of Mind, which is not natural to any but thoſe whoſe Thoughts are as little diſtracted as theſe Mens are.

They are more ſurpriz'd to ſee ſome little Problemes of *Geometry* put in Practice, than we would be to ſee Water turn'd into Wine. They took my *Graphometer* for ſomewhat Divine, being unable to gueſs how we could know the diſtance of Places without meaſuring them by Cords or Rods, without there were ſome Supernatural Aſſiſtance. *Longimetry* pleas'd them far more than *Altimetry*, becauſe they thought it more neceſſary to know the breadth of a River, than height of a Tree, *&c.* I remember one Day in a Village of the *Outaouas* at *Miſſilimakinac* a Slave brought into the Cottage where I was, a ſort of Veſſel made of a thick piece of ſoft Wood, which he had borrowed on purpoſe, in which he

he pretended to preſerve Mapletree-Water. All the Savages which ſaw this Veſſel, fell to arguing how much it would hold, and with that view call'd for a Pot, and for Water to determine the matter by Meaſuring. The humor took me to lay with them a Wager of a Treat, that I could tell the Quantity of Water that would fill it better than they. So that finding by my Computation, that it held about 248 Pots, or thereabouts, I went to make the Tryal, and made them not a little wonder that it fail'd but one or two Pots; upon which I perſwaded them, that the Pots that were wanting were ſuck'd up by the new Wood. But what was moſt pleaſant they were continually begging me to teach them *Stereometry*, that they might make uſe of it upon occaſion: 'Twas to no purpoſe to tell them 'twas impoſſible they ſhould underſtand it, tho' there were Reaſons for't that might convince any body but Savages. They preſs'd me ſo much to't that I could not be quiet till I was forc'd to tell them, that no body could do it to Perfection but the Jeſuits.

The Savages prefer your little Convex Glaſſes of two Inches Diemeter to any others, becauſe they give but a faint Repreſentation of the Pimples and Bloches upon their Faces. I remember that while I was at *Miſſilimakinac*, one of the Pedlers call'd *Coureurs de Bois*, brought a Convex Glaſs that was pretty large, and conſequently repreſented the Face with ſome Deformity. All the Savages that ſaw this Piece of Catoptricks, thought it no leſs Miaculous than the awaker of a Clock, or a Magical Lanthern, or the Spring of a Marchine. But what was moſt Comical, there was among the reſt of the Spectators a *Huroneſe* Girl who told the Pedlar in a jocoſe way, That *if the Glaſs had the Vertue of Magnifying*

*nifying the Objects really, as it did in appearance, all her ſhe Companions would give him in Exchange as many Beaver Skins as would make his Fortune.*

The Savages have the moſt happy Memory in the World. They can carry their Memory ſo far back, that when our Governors or their Deputies treated with them about War, Peace or Trade, and propoſed things contrary to what was offer'd Thirty or Forty Years ago; They reply, That the *French* are falſe, and change their Opinion every Hour, that 'tis ſo many Years ſince they ſaid ſo and ſo; and to confirm it bring you the Porcelain *Colier* that was given them at that time. You remember I acquainted you in my Seventh Letter, that the *Coliers* are the Symbols of Contracts, without which they conclude no Buſineſs of Moment.

They pay an infinite Deverence to Old Age. the Son that Laughs at his Father's Advice ſhall tremble before his Grandfather. In a Word, they take the Ancient Men for Oracles, and follow their Counſel accordingly. If a Man tell his Son 'tis time he ſhould Marry, or go to the War, or the Hunting, or Shooting! he ſhall anſwer carleſsly, *That's Valiant, I thought ſo.* But if his Grandfather tell him ſo, the Anſwer is, *That's good, It ſhall be done.* If by chance they kill a Partrige, a Gooſe, or Duck, or catch any delicate Fiſh, they never fail to preſent it to their oldeſt Relations.

The Savages are wholly free from Care; they do nothing but Eat, Drink, Sleep, and ramble about in the Night when they are at their Villages. Having no ſet Hours for Meals, they Eat when they're hungry; and commonly do it in a large Company, Feaſting here and there by turns. The Women and Girls do the ſame among themſelves, and don't admit any Men into

their Company at that time. The Women Slaves are employed to Sow and Reap the *Indian-Corn*; and the Men Slaves have for their Buſineſs the Hunting and Shooting where there is any Fatigue, tho' their Maſters will very often help them. They have three ſorts of Games. Their Game of Counters is purely Numerical, and he that can Add, Subſtract, Multiply and Divide beſt by theſe Counters is the Winner. This depends purely upon the Mind. Another Game which is Hazard and Chance, is perform'd with eight little Stones, which are Black on one ſide and White on the other. They're put on a Plate which they lay on the Ground, throwing the little Stones up in the Air, and if they fall ſo as to turn up the Black ſide 'tis good luck. The odd number wins, and eight Whites or Blacks wins double, but that happens but ſeldom. They have a third Play with a Ball not unlike our Tennis, but the Balls are very large, and the Rackets reſemble ours, ſave that the Handle is at leaſt three Foot long. The Savages, who commonly play at it in large Companies of three or four Hundred at a time, fix two Sticks at five or ſix Hundred Paces diſtance from each other; They divide into two equal Parties, and toſs up the Ball about half way between the two Sticks. Each Party endeavour to toſs the Ball to their ſide; ſome run to the Ball, and the reſt keep at a little diſtance on both ſides to aſſiſt on all Quarters. In fine this Game is ſo violent that they tear their Skins, and break their Legs very often in ſtriving to raiſe the Ball. All theſe Games are made only for Feaſts or other trifling Entertainments; for 'tis to be obſerv'd, that as they hate Money, ſo they never put it in the the Ballance, and one may ſay, *Intereſt is never the occaſion of Debates among them.*

'Tis

'Tis not to bedenied but the Savages are a very ſenſible People, and are perfectly well acquainted with the Intereſt of their Nations. They are great Moraliſts, eſpecially when they Criticiſe on the Manners of the *Europeans*, and are mightily upon their Guard in our Company, unleſs it be with ſuch as they are intimately acquainted with. In other Matters they are Incredulous and Obſtinate to the laſt degree, and are not able to diſtinguiſh between a Chimerical Suppoſition and an undoubted Truth, or between a fair and a falſe Conſequence, as you'l ſee in the inſuing Chapter, which treats of their Belief, and in which I aſſure you you'l meet with very odd Notions.

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## *The Belief of the* Savages, *and the Obſtacles of their Converſion.*

ALL the Savages are convinc'd that there muſt be a God, becauſe they ſee nothing among Material Beings that ſubſiſts neceſſarily and by its own Nature. They prove the Exiſtence of a Deity by the Frame of the Univerſe, which naturally leads us to a higher and Omnipotent Being, from whence it follows, ſay they, that Man was not made by chance, and that he's the Work of a Being ſuperior in Wiſdom and Knowledge, which they call the *Great Spirit*, or the *Maſter of Life*, and which they Adore in the moſt abſtracted and ſpiritual manner. They deliver their Thoughts of him thus, without any ſatisfactory Definition. The Exiſtence of God being inſeparable from his Eſſence, it contains every thing, it appears in every thing, acts in every thing, and gives motion

to every thing. In fine, all that you ſee, all that you can conceive, is this Divinity which ſubſiſts without Bounds or Limits, and without Body; and ought not to be repreſented under the Figure of an old Man, nor of any other thing, let it be never ſo fine or extenſive. For this Reaſon they Adore him in every thing they ſee. When they ſee any thing that's fine or curious, eſpecially when they look upon the Sun or Stars, they cry out, O *Great Spirit, we diſcern thee in every thing.* And in like manner when they reflect upon the meaneſt Trifles they acknowledge a Creator under the Name of the *Great Spirit* or *Maſter of Life.*

I forgot to tell you that the Savages liſten to all the Jeſuits Preach to them without the leaſt Contradiction. They content themſelves to rail among one another at the Sermons the Fathers make at Church, and if a *Savage* talks freely to a *French*-man he muſt be fully aſſur'd of his Diſcretion and Friendſhip. I have been frequently much puzzled to anſwer their impertinent Objections, ( for they can make no others in relation to Religion ) but I ſtill brought my ſelf off by entreating them to give Ear to the Jeſuits. To preſent you with a view of their Opinion relating to the Immortality of the Soul: They all believe it; but not upon the plea that 'tis one ſimple ſubſtance, and that the Deſtruction of any Natural Being is accompliſh'd by the ſeparation of its Parts; they're Strangers to that Argument. All they urge, is, that if the Soul were Mortal, all Men would be equally Happy in this Life; for God being all Perfection and Wiſdom, 'twould be inconſiſtent with his Nature to create ſome to be Happy and others to be Miſerable. So they prove the Immortality of the Soul by the Hardſhips of Life to which moſt Men are expos'd

expos'd, especially the best of People, when they are Kill'd, Tortur'd, made Prisoners, *&c.* For they pretend, that by a Conduct somewhat strange to our Apprehension, the Almighty orders a certain number of Creatures to suffer in this World, that they may be sav'd in the next; and upon that score they cannot endure to hear the *Christians* say, Such a one has had the misfortune to be Kill'd, Wounded or made a Slave; and look upon what we call a Misfortune to be only such in Fancy and *Idea*, since nothing comes to pass but by the Decrees of that infinitely perfect Being, whose Conduct cannot be Fantastical or Capricious, as they falsly pretend we Christians think it to be. On the contrary they think those Persons have very good Fortune who are Kill'd, Burnt or taken Prisoners. 'Tis the great happiness of these Poor, Blind People, that they will not suffer themthemselves to be instructed: For their Opinions are not in all respects contrary to theLight of the Gospel. They believe that God for Reasons above our reach makes use of the Sufferings of good People to display his Justice; and in this Point we cannot oppose them, for 'tis one of the Principles of our own Religion: But when they alledge that we look upon theDivinity as a whimsical fantastick Being, are they not under the greatest mistake? The first and supreme cause must be suppos'd to make the wisest choice of means conducing to an end. If then 'tis true, as 'tis a Point of our Belief, that God does permit the Sufferings of the Innocent, 'tis our part to Adore his Wisdom, and not be so arrogant as to Censure it. One of the Savages that argued the Point with me, alledg'd that we represented the Divinity like a Man that had but a little Arm of the Sea to cross, and rather chose to take a

turn of five or six Hundred Leagues about. This Quibble puzzled me a little: *For why*, says he, *since God can bring Men to Eternal Happiness by rewarding Vertue and Merit, why does not he go that shortest way to Work? Why does he conduct a just Man to the Eternal Beatitude by the path of Sufferings?* Thus 'tis that these poor Savages contradict themselves, and from hence it appears, that *Jesus Christ*, our Lord and Master, is the only Author of such Truths as support themselves, and contain not the least shadow of Contradiction. In a Word, the singular madness of this unfortunate People consists in denying their Assent to any thing but what's visible and probable. This is the standing and true Principle of their Religion, when you consider it abstractedly: But if you ask them in particular why they Adore God in the Sun, rather than in a Tree or a Mountain; their Answer is, That they choose to admire the Deity in publick by pointing to the most glorious thing that Nature affords.

The Jesuits use their utmost Efforts to make them sensible of the Importance of Salvation. They explain to them the Holy Scriptures, and set forth the manner by which the Law of *Christ Jesus* took place in the World, and the change that it wrought. They lay before them the Prophecies, Revelations and Miracles, by which our Religion is inforc'd. But the poor Wretches are such obstinate Infidels, that all the Characters of Truth, Sincerity and Divinity that shine throughout the Scriptures, have no impression upon them. The greatest length that the good Fathers can bring them to, is to acquiesce after a Savage manner, contrary to what they think. For Instance, when the Jesuits Preach up the Incarnation of *Jesus Christ*, they'l answer, *That's Wonderful*: When the Question is put

put to them, whether they'l turn Christians, they reply, that *they'l consider of it.* If the secular *Europeans* sollicit them to come to Church to hear the Word of God, they reply, *'Tis reasonable*; the meaning of which is, that they'l come; but at the bottom they have no other design in approaching to the place of Worship, than to snatch away a Pipe of Tobacco, or to Ridicule the good Fathers, as I intimated above: For they have such happy Memories, that I knew ten of my own Acquaintance that had all the Holy Scriptures by Heart.

'Twill be worth your while to hear the thoughts of Reason that come from those People who pass for Beasts among us. They maintain, That a Man ought never to strip himself of the Privileges of Reason, that being the noblest Faculty with which God hath enrich'd him; and That forasmuch as the Religion of the Christians is not put to the test of their Reason, it cannot be but that God ridicul'd them in enjoyning them to consult their Reason in order distinguish Good from Evil. Upon this score they affirm that Reason ought not to be controul'd by any Law, or put under a necessity of approving what it doth not comprehend; and in fine, that what we call an Article of Faith is an intoxicating Potion to make Reason reel and stagger out of its way; forsomuch as the pretended Faith may support Lies as well as the Truth, if we understand by it a readiness to believe without diving to the bottom of things. They pretend that if they had a mind to talk in the Language of the Christians, they might with equal right reject the Arguments propos'd by the Christians against their Opinions, and plead that their Opinions are Incomprehensible Mysteries, and that we must not pretend to fathom the Se-

crets of the Almighty, which are plac'd ſo far above our weak reach.

'Tis in vain to remonſtrate to them, That Reaſon gives only a faint and dazzling Light which leades thoſe to a Precipice that truſt to its Direction and Conduct: That 'tis a ſlave to Faith and ought to obey it blindly without diſputing, juſt as an *Iroqueſe* Captive does his Maſter. 'Tis needleſs to repreſent to them, that the Holy Scriptures can contain nothing that's directly repugnant to right Reaſon. They make a jeſt of all ſuch Remonſtrances, for they imagine ſo great a Contradiction between the Scripture and Reaſon, that they think it impoſſible for the Advocates of the former to avoid the receiving of very dubious Opinions for certain and evident Truths. Their Prejudice proceeds from this, that they can't be convinc'd, that the Infallibility of the Scripture is to be made out by the Light of Reaſon. The Word *Faith* is enough to choak them; they make a Jeſt of it, and alledge that the Writings of paſt Ages are falſe, ſuppoſititious and alter'd, upon the Plea that the Hiſtories of our own times are juſtly liable to the ſame Cenſure. They plead, That a Man muſt be a Fool who believes that an Omnipotent Being, continued from all Eternity, in a ſtate of Inactivity, and did not think of giving being to Creatures till within theſe five or ſix Thouſand Years; or that at that time God Created *Adam* on purpoſe to have him tempted by an evil Spirit to eat of an Apple, and that he occaſion'd all the Miſery of his Poſterity by the pretended tranſmiſſion of his Sin. They ridicule the Dialogue between *Eve* and the Serpent, alledging that we affront God in ſuppoſing that he wrought the Miracle of giving this Animal the uſe of Speech, with intent to deſtroy all the Humane Race.

To

To continue their wild Remonſtrances they ſay, 'Tis a thing unheard of, that for the expiation of *Adam*'s Sin God ſhould put God to Death to ſatisfie himſelf; That the Peace of the World ſhould be brought about by the Incarnation of God and his ſhameful Death; That his Diſciples ſhould be ignorant Men that fear'd to dye. This, they ſay, is ſtill the more unaccountable, that the Sin of the firſt Father hath done more harm than the Death of the latter hath done good, the Apple having intail'd Death on all Men, whereas the Blood of *Jeſus* hath not ſav'd one half of them. They argue, 'That upon the Humanity of this God the Chriſtians build a Religion without a Foundation, which is ſubject to the Changes and Viciſſitudes of Humane Affairs. That this Religion being divided and ſubdivided into ſo many Sects, as thoſe of the *French*, the *Engliſh*, *&c.* it can be no other than an Human Artifice: For had God been the Author of it, his Providence had prevented ſuch diverſity of Sentiments by unambiguous Deciſions. That if the Evangelical Law had deſcended from Heaven it had not contain'd thoſe obſcure Sayings that give riſe to the Chriſtian Diſſenſions; for that God who foreſees what is in the Womb of Futurity would have deliver'd his Precepts in ſuch clear and preciſe terms as would leave no room for Diſputes.

'But ſuppoſing (continue they) that this Law deſcended from Heaven, which of the Chriſtian Sects muſt we join with? For we underſtand from an infinite number of Chriſtians, that in ſome Communions we run the riſque of Damnation.' The great Article that they ſtickle moſt at is the *Incarnation of God*. They exclaim againſt the ſuppoſition that the Divine

Word

Word was ſhut up for nine Months in the Bowels of a Woman, and that the ſame God came to take up an Earthly Body in this World, and carry'd it up to his Seat of Bliſs. Nay, they carry the thing farther, for they rally upon the unevenneſs and inconſtancy of *Chriſt*'s Will. Tho' he came into the World to dye, ſay they, yet it appears that he had no mind to it, and that he was affraid to Die. If the Divinity and Humanity had made but one Perſon, he would not have needed to pray or ask for any thing; nay, ſuppoſing that his Divine Nature had not the Aſcendant within him, yet he ought not to have fear'd Death, in regard that the loſs of a Temporal Life is nothing to one that is aſſur'd of reviving for ever; he knew for certain where he was a going, and conſequently ought to have embrac'd Death more chearfully than we do, when we Poyſon our ſelves in order to accompany our Relations to the Country of Souls.

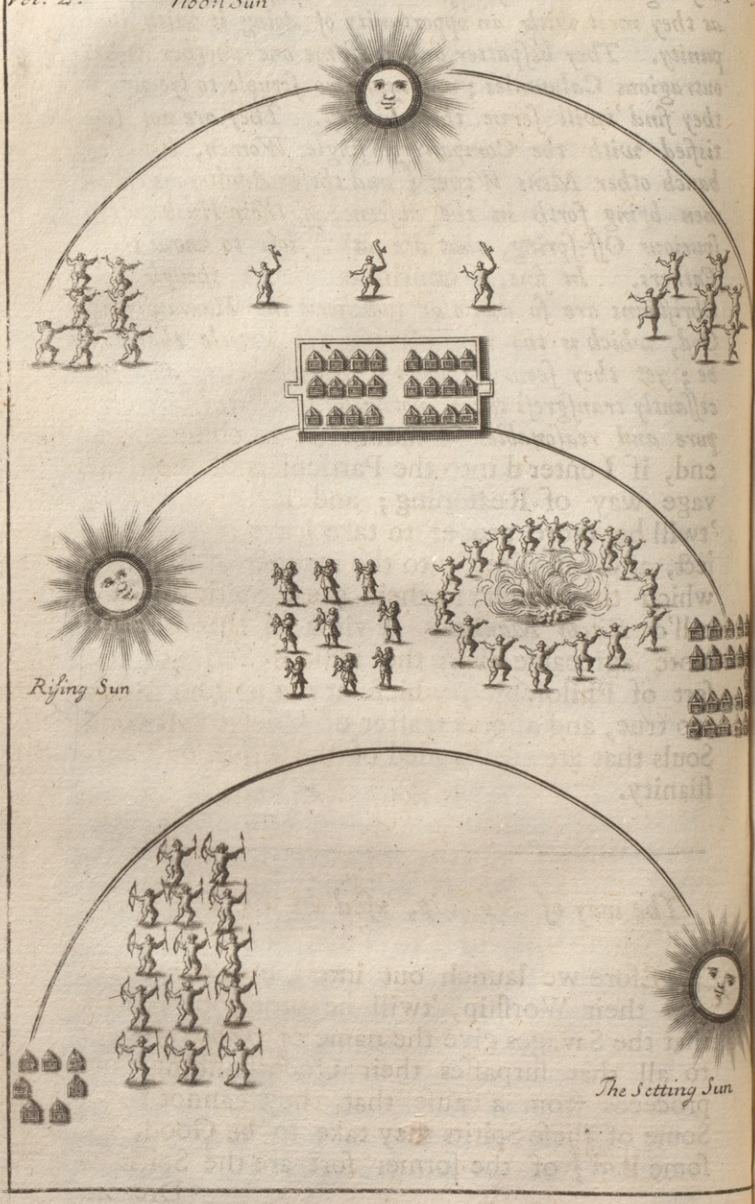
They brand St. *Paul* for a Phantaſtical Man, alledging that he contradicts himſelf every Foot, and Reaſons very ſorrily. They Ridicule the Credulity of the Primitive Chriſtians, whom they look upon as ſimple and ſuperſtitious Creatures; and upon that Head take occaſion to ſay, *That the Apoſtle* Paul *would have found a great deal of difficulty in perſwading the People of* Canada *that he was raviſh'd up to the third Heaven.* There's one place of Scripture above all other that they can digeſt, *viz. Many are called, but few choſen.* Their Comment upon it is this, *God hath ſaid, that many are call'd but few choſen. and what God ſays muſt needs be true. Now, if of three Men only one be ſav'd, and the other two damn'd, then the Condition of a Stag is preferrable to that of a Man; Nay, put it upon an even lay, and let there be but one Man damn'd for one ſav'd, even then the Stag hath the better of it.*

*it.* This Objection was once put to me by the Rat, or the General of the Savages, when I was a Hunting with him. I reply'd, that we ought to indeavour to be in the number of the Chosen by following the Law and the Precepts of *Jesus Christ*. But my Answer did not satisfie him, for he still ran upon the great risque of two Men damn'd for one sav'd, and that by an immutable Decree. Upon that I refer'd him to the Jesuits, for I durst not tell him, That 'twas in his own Power to procure his Election: If I had, he had given me less Quarter than he did to St. *Paul*; for in Religious Matters they always stick to Probability. This General was not so void of good Sense, but that he could think justly and make true Reflections upon Religious Matters; but he was so prepossess'd with an Opinion, that the Christian Faith was contrary to Reason, that all the Attempts I made could not convince him of the contrary. When I laid before him the Revelations of *Moses* and the Prophets, the universal Consent of almost all Nations in owning and acknowledging *Jesus Christ*, the Martyrdom of his Disciples and of the Primitive Christians, the perpetual Succession of our Sacred Oracles, the entire Destruction of the *Jewish* Republick, and the Destruction of *Jerusalem* foretold by our Saviour; he ask'd me if my Father or my Grandfather had seen all these Events, and whether I was so credulous as to take our Scriptures for Truth, since the Histories of Countries writ but t'other Day are found to be Fabulous. He added, That the *Faith* which the Jesuits beat their Brains about imported no more than to be perswaded of a thing either by seeing it with their Eyes, or by finding it recommended by clear and solid Proofs; That these Fathers and I were so far from convincing them of the truth of our Mysteries,

Myſteries, that we only cover'd their Thoughts with Obſcurity and Darkneſs.

Such, Sir, is the Obſtinacy and prepoſſeſſion of this People. I flatter my ſelf that this ſhort view of their Notions may divert you without Offence. I know that you are too well confirm'd and rivetted in our moſt Holy Faith, to receive any dangerous Impreſſion from their impious Advances. I aſſure my ſelf that you will joyn with me in bemoaning the deplorable ſtate of theſe ignorant Wretches. Let us jointly admire the depth of the Divine Providence, which permits thoſe Nations to entertain ſuch an Averſion to our Divine Truths; and in the mean time let us make the beſt uſe of the undeſerv'd Advantage we have over them. Give me leave to acquaint you with the Reflections that theſe ſame Savages make upon our Conduct when they confine themſelves to the Subject of Morality. *The Chriſtians*, ſay they, *contemn the Precepts of the Son of God, they make a Jeſt of his Prohibitions, and doubt of the Sincerity of his Expreſſions; for they counteract his Orders without intermiſſion, and rob him of the Worſhip which he claims as his due, by paying it to Silver, to Beavers, and to their own Intereſt. They murmur againſt Heaven and him when things go croſs with them; they go about their uſual Buſineſs on ſuch Days as are ſet apart for Works of Piety and Devotion, and ſpend both that and the other parts of their time in Gaming, Drinking to exceſs, Fighting and Scolding. Inſtead of Comforting their Parents they leave them for a Sacrifice to Hunger and Miſery, and not only deride their Counſel, but wiſh impatiently for their Death. In the Night time, all of them, barring the Jeſuits, roll from Houſe to Houſe to debauch the Women Savages. They Murther one another every Day upon the Plea of Theft or Affronts, or upon the ſcore of Women; they Pillage and Rob one another without*

*any*


Rising Sun
The Setting Sun

*any regard to the tyes of Blood or Friendſhip, as often as they meet with an opportunity of doing it with impunity. They beſpatter and defame one another with outragious Calumnies; and make no ſcruple to lye when they find 'twill ſerve their Intereſt. They are not ſatisfied with the Company of ſingle Women, but debauch other Mens Wives; and theſe Adulterous Women bring forth in the abſcence of their Husbands a ſpurious Off-ſpring, that are at a loſs to know their Fathers. In fine,* ( continue they ) *though the Chriſtians are ſo docile as to believe the Humanity of God, which is the moſt unreaſonable Article that can be; yet they ſeem to doubt of his Precepts, and inceſſantly tranſgreſs them, notwithſtanding they are very pure and reaſonable.* I ſhould never come to an end, if I enter'd into the Particulars of their Savage way of Reaſoning; and for that reaſon 'twill be more proper to take leave of this Subject, and paſs directly to the manner of Worſhip which they offer to their great Spirit or God, call'd *Kitchi Manitou.* A view of that will be more agreeable than the tedious Series of this ſort of Philoſophy, which at the bottom is but too true, and affords matter of Grief to all good Souls that are perſwaded of the Truth of Chriſtianity.

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## *The way of Worſhip, uſed by the Savages.*

BEfore we launch out into the particulars of their Worſhip, 'twill be proper to remark that the Savages give the name of *Genius* or *Spirit* to all that ſurpaſſes their Underſtanding, and proceeds from a cauſe that they cannot trace. Some of theſe Spirits they take to be Good, and ſome Bad; of the former ſort are the Spirit of Dreams,

Dreams, the *Michibichi* mentioned in my list of Animals, a *Solar Quadrant*, an *Alarm Watch*, and an infinity of other things that seem to them to be inconceivable. Of the latter sort are *Thunder*, *Hail falling upon their Corn*, a *great Storm*, and in a word every thing that tends to their Prejudice, and proceeds from a cause that they are ignorant of. If a *Fusee* burst either through the fault of the Metal, or by being over Loaded, and Maims a Man, they'll tell you there was an Evil Spirit lodg'd within it. If by chance the Branch of a Tree put out a Mans Eye, the effect is owing to an Evil Spirit; If a sudden gust of Wind surprises 'em in a *Canow* about the middle of their Passage acros the Lakes, 'tis an Evil Spirit that disturbs the Air; if the dregs of any Violent Distemper robs a Man of his Reason, 'tis an Evil Spirit that Torments him. These Evil Spirits they call *Matchi Manitous*, and *Gold* and *Silver* they list into that number. However, 'tis to be observ'd that they talk of these Spirits in a Bantering way, or much after the same manner that our shrewd *Europeans* rally upon *Magicians* and *Sorcerers*.

Here I cannot forbear to repeat once more that the Historical Accounts of *Canada*, are as scarce as the Geographical Maps of that Country; for I never met with a true one but once, and that in the hands of a *Quebec* Gentleman, the Impression of which was afterwards Prohibited at *Paris*, but for what reason I know not. I mention this with regard to their opinion of the *Devil*; for it is alledg'd that the Savages are acquainted with the *Devil*. I have read a thousand Ridiculous Stories Writ by our Clergymen, who maintain that the Savages have conferences with him, and not only consult him, but pay him a sort of Homage. Now all these advances are ridiculous; for in earnest, the *Devil* never appear'd to these *Americans*.

*ricans.* I ask'd an infinity of Savages whether the *Devil* was ever ſeen among 'em in the ſhape of a Man or any other Animal; I likewiſe conſulted upon this head the ingeniouſeſt of their Mountebanks or Jugglers, who are a very Comical ſort of Fellows (as you ſhall hear anon;) and it may be reaſonably preſum'd that if ever the *Devil* appear'd to 'em, they had been ſure to have told me of it. In fine, after uſing all poſſible means for a perfect knowledg of this matter; I concluded that theſe Eccleſiaſticks did not underſtand the true importance of that great word *Matchi Manitou*, (which ſignifies an *Evil Spirit*, *Matchi* being the word for *Evil* and *Manitou* for *Spirit*;) For by the *Devil* they underſtand ſuch things as are offenſive to 'em, which in our Language comes near to the ſignification of Misfortune, Fate, Unfavourable Deſtiny, *&c.* So that in ſpeaking of the *Devil* they do not mean that Evil Spirit that in *Europe* is repreſented under the figure of a Man, with a long Tail and great Horns and Claws.

The Savages never Offer Sacrifices of Living Creatures to the *Kitchi Manitou*; for their common Sacrifices upon that occaſion are the Goods that they take from the *French* in exchange for *Beavers*. Several perſons of good Credit have inform'd me, that in one day they Burnt at *Miſſilimakinac* Fifty Thouſand Crowns worth of ſuch Goods. I never ſaw ſo Expenſive a Ceremony, my ſelf: But let that be as it will, the particular circumſtances of the Sacrifice are theſe. The Air muſt be Clear and Serene, the Weather Fair and Calm; and then every one brings his Offering and laies it upon the Wood-Pile: When the Sun mounts higher the Children make a Ring round the Pile, with pieces of Bark Lighted, in order to ſet it on Fire; and the Warriours Dance and

Sing

Sing round 'em till the whole is Burnt and Consumed, while the Old Men make their Harangues addreſs'd to the *Kitchi Manitou*, and preſent him from time to time with Pipes of Tobacco Lighted at the Sun. Theſe Dances, Songs and Harangues laſt till Sun ſet, only they allow themſelves ſome intervals of Reſt, in which they ſit down and Smoak at their Eaſe.

It remains only (before I make an end of this *Chapter*) to repeat the very Words of their Harangues pronounc'd by the Old Fellows, and of the Songs ſung by the Warriors: 'Great Spirit, 'Maſter of our Lives; Great Spirit, Maſter of all 'Things both Viſible and Inviſible; Great Spirit, Ma'ſter of other Spirits, whether good or Evil; 'command the Good Spirits to favour thy Chil'dren, the *Outaouas*, *&c.* Command the Evil Spi'rits to keep at a diſtance from 'em. O Great 'Spirit, keep up the Strength and Courage of 'our Warriors, that they may be able to ſtem the 'fury of our Enemies: Preſerve the Old Perſons, 'whoſe Bodies are not quite waſted, that they 'may give Counſel to the Young. Preſerve our 'Children, enlarge their Number, deliver 'em 'from Evil Spirits, to the end that in our old Age 'they may prove our Support and Comfort; pre'ſerve our Harveſt and our Beaſts, if thou mean'ſt 'that we ſhould not die for Hunger: Take care 'of our Villages, and guard our Huntſmen in 'their Hunting Adventures. Deliver us from all 'Fatal Surprizes, when thou ceaſeſt to vouchſafe 'us the Light of the Sun, which ſpeaks thy Gran'deur and Power. Acquaint us by the Spirit 'of Dreams, with what thy Pleaſure requires of 'us, or prohibits us to do. When it pleaſes thee 'to put a Period to our Lives, ſend us to the great 'Country of Souls, where we may meet with 'thoſe of our Fathers, our Mothers, our Wives,

'our

'our Children, and our other Relations. O Great 'Spirit, Great Spirit, hear the Voice of the Nati-'on, give ear to all thy Children, and remember 'them at all times.

As for the Songs which the Warriors ſing till Sun ſet, they are to this purpoſe: 'Take heart, 'the Great Spirit vouchſafes ſuch a Glorious Sun; 'Cheer up my Brethren: How great are his 'Works! How fine is the Day! this Great Spirit 'is all Goodneſs; 'tis he that ſets all the Springs in 'motion; he ruleth over all: He is pleas'd to hear 'us; Let us cheer up my Brethren, we ſhall ſub-'due our Enemies: Our Fields ſhall bear Corn; 'our Hunting ſhall ſucceed well; we ſhall all of 'us keep our Health; the Old Perſons ſhall re-'joice, the Children ſhall increaſe, and the Na-'tion ſhall proſper. But now the Great Spirit 'leaves us, his Sun withdraws, he has ſeen the '*Outaouas*, *&c.* 'Tis done, ay, 'tis done; the Great 'Spirit is ſatisfied; my Brethren let us pluck up a 'good heart.

We muſt remark, that the Women likewiſe make Addreſſes to him, and that commonly when the Sun riſes; upon which Occaſion they preſent and hold up their Children to that Luminary. When the Sun is almoſt down, the Warriors march out of the Village, to dance the Dance of the Great Spirit. But after all, there is no Day or Time fix'd for theſe Sacrifices, no more than for the Particular Dances.

## *An Account of the Amours and Marriages of the Savages.*

I Could recount a thouſand Curious Things relating to the Courtſhip, and the way of Marrying among the Savages; but the Relation of ſo many Particulars, would be too tedious; for which Reaſon I ſhall only confine my ſelf to what is moſt eſſential to that Subject.

It may be juſtly ſaid, That the Men are as cold and indifferent as the Girls are paſſionate and warm. The former love nothing but War and Hunting, and their utmoſt Ambition reaches no farther. When they are at home, and have nothing to do, they run with the Match; that is, they are Night-walkers. The Young Men do not marry till they are Thirty Years of Age, for they pretend that the Enjoyment of Women does ſo enervate 'em, that they have not the ſame meaſure of Strength to undergo great Fatigues, and that their Hams are too weak for long Marches, or quick Purſuits: In purſuance of this Thought, 'tis alledged, That thoſe who have married, or ſtroled in the Nights too often, are taken by the *Iroqueſe*, by reaſon of the Weakneſs of their Limbs, and the decay of their Vigour. But after all, we muſt not imagine that they live chaſte till that Age; for they pretend that Exceſſive Continence occaſions Vapours, Diſorders of the Kidneys, and a Suppreſſion of Urine; ſo that 'tis neceſſary for their Health to have a Run once a Week.

If the Savages were capable of being ſubjected to the Empire of Love, they muſt needs have an Extraordinary Command of themſelves to diſguiſe the

the Juſt Jealouſie they might have of their Miſtreſſes, and at the ſame time to carry it fair with their Rivals. I know the Humour of the Savages better than a great many *French* People that have liv'd among 'em all their Life-time; for I ſtudy'd their Cuſtoms ſo narrowly and exactly, that all their Conduct of Life is as perfectly well known to me, as if I had been among 'em all my Life-time: And 'tis thisExact Knowledge that prompts me to ſay, That they are altogether Strangers to that Blind Fury which we call Love. They content themſelves with a Tender Friendſhip, that is not liable to all the Extravagancies that the Paſſion of Love raiſes in ſuch Breaſts as harbour it: In a word, they live with ſuch Tranquility, that one may call their Love Simple Goodwill, and their Diſcretion upon that Head is unimaginable. Their Friendſhip is firm, but free of Tranſport; for they are very careful in preſerving the Liberty and Freedom of their Heart, which they look upon as the moſt valuable Treaſure upon Earth: From whence I conclude that they are not altogether ſo ſavage as we are.

The Savages never quarrel among themſelves, neither do they reproach or affront one another; One man among them is as good as another, for all are upon the ſame Level. They have noDiſorders occaſion'd by a Girl or a Wife, for the Women are Wiſe, and ſo are their Husbands: The Girls indeed are a little fooliſh, and the Young Men play the fool with them not unfrequently: But then you muſt conſider that a Young Woman is allow'd to do what ſhe pleaſes; let her Conduct be what it will, neither Father nor Mother, Brother nor Siſter can pretend to controul her. A Young Woman, ſay they, is Maſter of her own Body, and by her Natural Right of Liberty is free to do what ſhe pleaſes. But on the other

hand the Married Women being allow'd the Priviledge of quitting their Husbands when they pleaſe, had as good be dead as be guilty of Adultery. In like manner, the Husbands being entituled to the ſame Priviledge, would look upon themſelves as infamous, if they were faithleſs to their Wives.

Nothing of Intrigue or Courtſhip muſt be mention'd to the Savage Ladies in the Day time, for they will not hear it; they'll tell you the Night-time is the moſt proper ſeaſon for that; inſomuch that if a Youth ſhould by chance accoaſt a Girl in the Day-time, after this manner, *I love thee more than the Light of the Sun* (ſuch is their Phraſe) *liſten to what I ſay, &c.* ſhe would give him ſome Affront, and withdraw. This is a general Rule, that whoever deſigns to win the Affection of a Girl, muſt ſpeak to her in the Day-time, of things that lie remote from the Intrigues of Love. One may converſe with them privately as long as he will, and talk of a thouſand Adventures that happen every minute, upon which they make their Replies very pleaſantly; for you cannot imagine what a Gay and Jovial Temper they are of; they are very apt to laugh, and that with a very engaging Air. 'Tis at theſe Private Interviews that the Savages ſmell out the Young Womens Thoughts; for though the Subject of their Diſcourſe is of an Indifferent Strain, yet they talk over nicer Subjects in the Language of their Eyes. After a Young Man has paid two or three Viſits to his Miſtreſs, and fancies that ſhe has look'd upon him with a favourable Eye, he takes the following Courſe to know the Truth of the Matter.

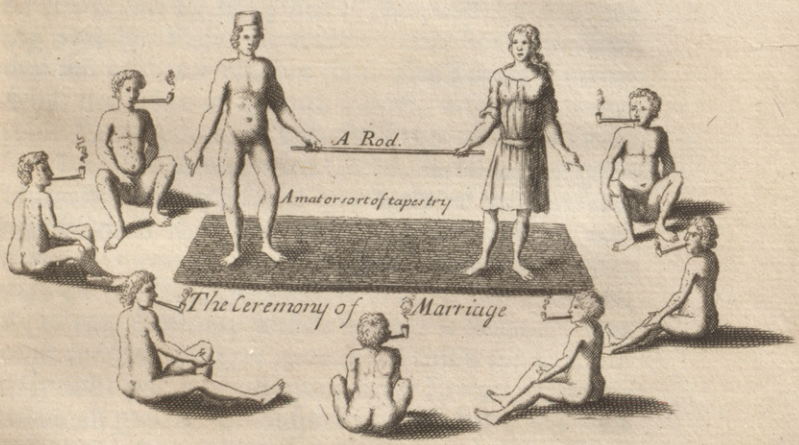
You muſt take notice, that foraſmuch as the Savages are Strangers to *Meum* and *Tuum*, to Superiority and Subordination; and live in a State of Equality



avage approaching with a torch to his mistriſs es
who rejecting his offers covers her face with
the coverlet.



A Savage carrying a torch to ỹ bedside of his
mistriſs, who shews her consent to admit
him by blowing out the light




The Ceremony of Marriage



Savage sitting on the foot of his mistresses
bed and conversing with her

An Old man receivs ỹ new married woman
and her relations at the door of the hutt.

Equality purſuant to the Principles of Nature; they are underno apprehenſion of Robbers or Secret Enemies, ſo that their Huts are open Night and Day. You muſt know farther, that Two Hours after Sun-ſet, the Old Superannuated Perſons, or the Slaves (who never lie in their Maſters Huts) take care to cover up the Fire before they go. 'Tis then that the Young Savage comes well wrapt up to his Miſtreſs's Hut, and lights a ſort of a Match at the Fire; after which he opens the Door of his Miſtreſſes Apartment, and makes up to her Bed: If ſhe blows out the Light, he lies down by her; but if ſhe pulls her Covering over her Face, he retires; that being a Sign that ſhe will not receive him. The Young Women drink the Juice of certain Roots, which prevents their Conception, or kills the Fruit of the Womb; for if a Girl proves with Child, ſhe'll never get a Husband. They'll ſuffer any body to ſit upon the foot of their Bed, only to have a little Chat; and if another comes an hour after, that they like, they do not ſtand to grant him their laſt Favours. As to this Cuſtom, which indeed is ſingular, the moſt ſenſible Savages gave this Reaſon for it, That they will not depend upon their Lovers, but remove all ground of Suſpicion both from the one and the other, that ſo they may act as they pleaſe.

The Savage Women like the *French* better than their own Countreymen, by reaſon that the former are more prodigal of their Vigour, and mind a Woman's Buſineſs more cloſely. In the mean time the Jeſuits uſe all Efforts to prevent their keeping Company with the *French*: They have Superannuated Fellows placed in all the Huts, who, like Faithful Spies, give an Account of all that they ſee or hear. The *French* who have the Misfortune to be diſcover'd, are publickly nam'd

in the Pulpit, complain'd of to the Biſhop and the Governor General, excommunicated, and treated as Tranſgreſſors of the Law: But after all the Artifices and Oppoſition of the Good Fathers, a great many Intrigues are carried on in the Villages, that they know nothing of. The Jeſuits never offer to check the Young Savages for keeping company with Girls; for if they offer'd to cenſure their Conduct, and uſe 'em with the ſame liberty as they do the *French*, they would tell 'em roundly, that they're ſorry the Fathers have a mind to their Miſtreſſes. This was the Anſwer that a Young *Huron* ſpoke aloud one day in the Church, when a Jeſuit addreſſing himſelf to him, was preaching down the Night-Rambles of the Savages with an Apoſtolical Freedom.

This People cannot conceive that the *Europeans*, who value themſelves upon their Senſe and Knowledge, ſhould be ſo blind and ſo ignorant as not to know that Marriage in their way is a ſource of Trouble and Uneaſineſs. To be ingag'd for one's Life time, to them is matter of Wonder and Surpriſe. They look upon it as a monſtrous thing to be tied one to another without any hopes of being able to untie or break the Knot. In fine, in ſpite of all the Reaſons and Arguments that that Subject affords, they lay down this for a firm and unmoveable Truth, that we *Eropeans* are born in Slavery, and deſerve no other Condition than that of Servitude.

In our Country, their ſtate of Marriage would be juſtly look'd upon as a Criminal way of Converſation. A Savage (for Inſtance) that has ſignalis'd himſelf ſeveral times in the Field, and acquir'd the Reputation of a brave Warrior, hath a mind to Marry by the means of a Contract, or rather a Leaſe of Thirty Years, with the hopes of ſeeing in his old Age a Family deſcen-

ded

ded of himſelf, that ſhall provide for him. This Hero looks out for an agreeable Girle, and after he and ſhe have ſettled the matter, they reveal their Deſign to their Relations, who at the ſame time cannot oppoſe it, but are oblig'd to conſent, and to aſſiſt at the Ceremony. They meet together in the Hut of the ancienteſt Relation or Parent, where a Feaſt is prepar'd on a Day fix'd for that purpoſe. Upon ſuch Occaſions the Company is very numerous, and the Table is cover'd with all manner of Dainties in a very prodigal manner; and thoſe who aſſiſt at the Feſtival, Dance and Sing, and perform the other Diverſions of the Country. After the Feaſting and Merry-making is over, all the Relations of the Bridegroom retire, excepting four of the oldeſt, after which the Bride, accompany'd with four of her ancienteſt Female Relations, appears at one of the Doors of the Hut, and is receiv'd by the moſt decrepit Man of the Bridegroom's Company, who conducts her to the Bridegroom at a certain place, where the two Parties ſtand upright upon a fine Mat, holding a Rod between them, while the old Men pronounce ſome ſhort Harangues. In this Poſture do the two married Perſons Harangue one after another, and Dance together, ſinging all the while, and holding the Rod in their Hands, which they afterwards break into as many pieces as there are Witneſſes to the Ceremony, in order to be diſtributed among them. This done, the Bride is reconducted out of the Hut, where the young Women ſtay for her to accompany her to her Father's Apartment, and the Bridegroom or married Man is oblig'd to go there to find her when he has a mind to her Company, till ſuch time as ſhe brings forth a Child; then, indeed, ſhe conveys her Cloaths

to her Husbands Apartment, and continues with him till the Marriage is diſſolv'd.

'Tis allowable both for the Man and the Woman to part when they pleaſe. Commonly they give one another eight Days Warning; ſometimes they offer Reaſons to juſtifie their Conduct, but for the moſt part the uſual Plea is, that they are ſick and out of order, and that Repoſe is more proper for them than the fatigue of a married Life. Then the little pieces of the Rod that were diſtributed among the Relations of the married Perſons, are brought into that Hut in which the Marriage was Solemniz'd, and burnt in their Preſence. You muſt obſerve that this Separation is accompliſh'd without any Diſpute or Quarrel. Both the Men and the Women thus unmarried may be marry'd again to whom they pleaſe: But commonly they lie bye three or ſix Months before they conſummate their ſecond Marriage. When this Separation happens the Children are divided equally between them, for the Children are the Treaſure of the Savages. If their number be odd the Woman hath the better half.

Though they are at their liberty to change, yet there are ſeveral Savages that live all their Life time with one Woman. I gave you to know above, that during the whole courſe of their married State they maintain an inviolable Fidelity to one another: But, which is yet more Edifying, as ſoon as the Woman is declar'd to be with Child, both ſhe and her Bedfellow abſtain from Enjoyment, and obſerve an exact courſe of Continence from thence to the thirtieth Day after her Childbirth. When a Woman is ready to lye in, ſhe withdraws to a certain Hut allotted for that uſe, being attended by her ſhe Slaves, who ſerve and aſſiſt her as far as they can. In

fine,

fine, the Female Sex in this Country deliver themſelves without the aſſiſtance of Midwives; for they bring forth their Children with a facility that the *European* Women can ſcarce have any Notion of, and they never lye in above two or three Days. They obſerve a ſort of Purification for thirty Days if the Child be a Boy, and for forty if it be a Girle, and till that time is expir'd they do not return to their Husband's Apartment.

As ſoon as their Children come into the World they dip them in warm Water up to the Chin, after which they ſwathe them down upon little Boards or Planks ſtuffed with Cotton, where they lye upon their Backs, as I inſinuated under the Head of the *Habit, Houſes*, &c. *of the Savages*. They never make uſe of Nurſes unleſs it be when the Mothers are out of order, and they never wean their Children, but ſuckle them ſo long as they have Milk, with which indeed they are very plentifully provided.

The Women have no opportunity of Marriage after the Fiftieth Year of their Age; for the Men of the like Age alledge, that ſince they cannot then bear Children, 'twould be a piece of Folly to meddle with them; and the young Sparks affirm, that their wither'd Beauty has not force enough to Charm them, at a time when there is no ſcarcity of Buxſome young Girles. In this Diſtreſs, when the young Men will not uſe them as Miſtreſſes, and Men of riper Years refuſe them for Wives, if their Complexion be any thing Amorous, they are forc'd to adopt ſome Priſoner of War that is preſented them, in order to anſwer their preſſing Neceſſities.

When the Husband or Wife comes to dye, the Widowhood does not laſt above ſix Months; and if in that ſpace of time the Widow or Widower

dower dreams of their deceas'd Bedfellow, they Poyſon themſelves in cold Blood with all the Contentment imaginable; and at the ſame time ſing a ſort of tune that one may ſafely ſay proceeds from the Heart. But if the ſurviving Party dreams but once of the Deceaſed, they ſay, that the Spirit of Dreams was not ſure that the dead Perſon was uneaſie in the Country of Souls, foraſmuch as he only paſs'd by without returning, and for that reaſon they think they are not oblig'd to go keep him Company.

Theſe Savages are uncapable of Jealouſy; that is a Paſſion they know nothing of. They jeer the *Europeans* upon that head; and brand a man's diſtruſt of his Wife, for a piece of manifeſt Folly; as if, ſay they, we were not certain that 'tis impoſſible for ſo weak an Animal to be true to its promiſes. To purſue their fallacious way of arguing, they alledge that ſuſpicion is only a doubt, and that to doubt of what one ſees is an argument of Blindneſs and Folly; and in fine, that 'tis impoſſible, but that the conſtraint and perpetuity that attends our Marriages, or the bait of Gold and Silver, ſhould oblige a Woman when Cloy'd with one and the ſame Husband, to whet her Appetite in the Embraces of another Man. I am fully convinced that a Savage would chuſe rather to ſuffer Mutilation than to Embrace his Neighbours Wife. Nor is the Chaſtity of the ſhe Savages leſs nice, for I do not believe that in the ſpace of Fifty Years there has been one Inſtance among 'em of the Invaſion of another Man's Bed. 'Tis true the *French*, being uncapable to diſtinguiſh between the Married and Unmarried Women, ſometimes make their Addreſs to the former, when they find them alone in the Woods, or when they walk out into the Fields; but upon ſuch occaſions they always receive this Anſwer;

*The*

*The Fiend which is before mine Eyes hinders me to see thee.*

The Savages go always by the Mothers Name. To make this plain by an example: the Leader of the Nation of *Hurons*, who is called *Saſtaretſi*, being Married to a Daughter of another *Huron* Family, by whom he has ſeveral Children, that General's Name is extinct at his Death, for that his Children aſſume the Name of the Mother. Now, it may be ask'd how the Name of *Saſtaretſi* has been kept up for the ſpace of Seven or Eight Hundred Years among that People, and is likely to continue to future Ages? But the Queſtion is eaſily Anſwered, if we conſider, that the Siſter of this *Saſtaretſi* being Married to another Savage, whom we ſhall call *Adario*, the Children Springing from that Marriage, will be called *Saſtaretſi* after the Mother, and not *Adario* after this Father. When I asked them the Reaſon of the Cuſtom, they replyed, that the Children having received their Soul from their Father, and their Body from their Mother, 'twas but reaſonable that the Maternial Name ſhould be Perpetuated. I repreſented to them I do not know how often, that God alone was the only Creator of Souls, and that it was more reaſonable to derive the original of that Cuſtom from the certainty that they had of the Mother beyond that of the Father; but they poſſitively affirmed that this reaſon was abſurd, without offering any proof.

When a Woman has loſt a Husband that leaves Brothers who are Batchelours, one of theſe Marries the Widow Six Months after his Death. The ſame is the Caſe with the Siſters of a Wife; for when a Married Woman Dies, commonly one of the Siſters ſupplies her place. But you muſt take notice that this Cuſtom is only obſerved by the Savages that pretend to be Wiſer than their Neigh-

Neighbours. Some Savages continue Batchelours to their Dying day, and never appear either at Hunting or in Warlike Expeditions, as being either Lunatick or Sickly: But at the ſame time they are as much eſteem'd as the Braveſt and Haileſt Men in the Country, or at leaſt if they rally upon 'em, 'tis never done where they are preſent. Among the *Illineſe* there are ſeveral Hermaphrodites, who go in a Womans Habit, but frequent the Company of both Sexes. Theſe *Illineſe* are ſtrangely given to Sodomy, as well as the other Savages that live near the River *Miſſiſipi*.

This, Sir, is all that I could learn of the way of Marriage and the Amours of the *Americans*; who are ſo far from giving a full looſe to their Venerial Appetite, that they always act with a command over themſelves, being very moderate in their Adventures with Women, whom they make uſe of only for the Propagation of their Families and the Preſervation of their Health. Their Conduct upon this Head may ſerve for a juſt Reprimand to the *Europeans*.

I obſerv'd before, that if once a Girle proves with Child, ſhe never gets a Husband; but I ought to have added that ſome young Women will not hear of a Husband, through a principle of Debauchery. That ſort of Women are call'd *Ickoue ne Kiouſſa*, i. e. *Hunting Women*: for they commonly accompany the Huntſmen in their Diverſions. To juſtify their Conduct, they alledge that they find themſelves to be of too indifferent a temper to brook the Conjugal yoak, to be too careleſs for the bringing up of Children, and too impatient to bear the paſſing of the whole Winter in the Villages. Thus it is, that they cover and diſguiſe their Lewdneſs. Their Parents or Relations dare not cenſure their Vicious Conduct; on the contrary they ſeem to approve of it, in declaring

declaring, as I ſaid before, that their Daughters have the command of their own Bodies and may diſpoſe of their Perſons as they think fit; they being at their liberty to do what they pleaſe. In ſhort, the Children of theſe Common Women are accounted a Lawful Iſſue, and intitled to all the Privileges of other Children; abateing for one thing, namely, that the noted Warriours or Counſellours will not accept of 'em for their Sons in Law, and that they cannot enter into Alliance with certain Ancient Families; though at the ſame time theſe Families are not poſſeſſed of any peculiar Right or Preheminence. The *Jeſuits* do their utmoſt to prevent the Lewd Practices of theſe Whores, by Preaching to their Parents that their Indulgence is very diſagreeable to the Great Spirit, that they muſt anſwer before God for not confineing their Children to the meaſures of Continency and Chaſtity, and that a Fire is Kindled in the other World to Torment 'em for ever, unleſs they take more care to correct Vice.

To ſuch Remonſtrances the Men reply, *That's Admirable*; and the Women uſually tell the Good Fathers in a deriding way, *That if their Threats be well grounded, the Mountains of the other World muſt conſiſt of the Aſhes of Souls.*

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## *A View of the Diſeaſes and Remedies of the Savages.*

THE *Savages* are a robuſt and vigorous ſort of People, of a Sanguine Temperament, and an admirable Complexion. They are unacquainted with a great many Diſeaſes that afflict the

the *Europeans*, such as the *Gout*, *Gravel*, *Dropsy*, *&c.* Their Health is firm, notwithstanding that they use no precaution to preserve it; for on the contrary one would think that they weaken themselves by the Violent Exercises of Dancing, Hunting, and Warlike-Expeditions, in which they have frequent returns of Heats and Colds in one day, which in *Europe* would occasion a Mortal Distemper. Sometimes indeed they are seiz'd with *Plurisies*, but these are as unfrequent as they are mortal; for this is the only Distemper that all their Remedies cannot conquer. The *Small-Pox* are as common in the *North of Canada*, as the *Great-Pox* are to the *Southward*: in the Winter time the *Small-Pox* is very dangerous, by reason of the difficulty of respiration; but notwithstanding that 'tis mortal, the Savages matter it so little, that when 'tis upon 'em, they walk about from Hut to Hut, if they are able; or if they have not strength to walk, are carried about by their Slaves. In the *Illinese* Country, and near the *Missisipi*, the *Venereal Distemper* is very common. I remember, that in the Interview I had with the *Akansas* upon that great River, at the Mouth of the *Missouris* (as I said in my Sixteenth Letter) I saw a Savage, who uncovering himself, shew'd me part of his Body, that was ready to fall off, through Rottenness; at that time he was busy'd in boiling Roots, and after I had ask'd him the use of 'em, he gave me to understand by his Interpreter, that he hop'd to be cur'd in a Months time, by drinking the Juice of these Roots, and eating constantly the Broth or Decoction of Meat and Fish.

Brandy makes a terrible havock among the People of *Canada*, for those who drink it are much more numerous than those who have the power to abstain from it. That Liquor, which of it self is murdering stuff, and which is brew'd and adulterated

terated before 'tis imported into this Countrey, ſweeps off men ſo faſt, that one who has not ſeen the fatal effects of it can ſcarce credit 'em: It extinguiſhes their Natural Heat, and throws almoſt all of 'em into that Languiſhing Diſorder, which we call a *Conſumption*: They look pale, livid and ghaſtly like Skeletons. Their Feaſts are the bane and entire ruine of their Stomacks, as being nothing but plentiful Entertainments, at which they value themſelves upon leaving nothing. They pretend, that by vertue of their drinking great quantities of Water and Broth, they digeſt their Victuals with greater Facility than the *Europeans*, who load their Stomacks with Wine and other Liquors, that produce Crudities.

The Savages are not at all alarm'd by Sickneſs, for they fear Death much leſs than the Pain and Duration of their Illneſs. When they are ſick, they only drink Broth, and eat ſparingly; and if they have the good luck to fall aſleep, they think themſelves cur'd: They have told me frequently, that ſleeping and ſweating would cure the moſt ſtubborn Diſeaſes in the World. When they are ſo weak that they cannot get out of Bed, their Relations come and dance and make merry before 'em, in order to divert 'em. To conclude, when they are ill, they are always viſited by a ſort of Quacks, (*Jongleurs*); of whom 'twill now be proper to ſubjoin two or three Words by the bye.

A *Jongleur* is a ſort of *Phyſician*, or rather a *Quack*, who being once cur'd of ſome dangerous Diſtemper, has the Preſumption and Folly to fancy that he is immortal, and poſſeſſed of the Power of curing all Diſeaſes, by ſpeaking to the Good and Evil Spirits. Now though every Body rallies upon theſe Fellows when they are abſent, and looks upon 'em as Fools that have loſt their Senſes by

ſome

ſome violent Diſtemper, yet they allow 'em to viſit the Sick; whether it be to divert 'em with their Idle Stories, or to have an Opportunity of ſeeing them rave, skip about, cry, houl, and make Grimaces and Wry Faces, as if they were poſſeſs'd. When all the Buſtle is over, they demand a Feaſt of a Stag and ſome large Trouts for the Company, who are thus regal'd at once with Diverſion and Good Cheer.

When the Quack comes to viſit the Patient, he examines him very carefully; *If the Evil Spirit be here*, ſays he, *we ſhall quickly diſlodge him.* This ſaid, he withdraws by himſelf to a little Tent made on purpoſe, where he dances and ſings houling like an Owl; (which gives the Jeſuits Occaſion to ſay, *That the Devil converſes with 'em.*) After he has made an end of this Quack Jargon, he comes and rubs the Patient in ſome part of his Body, and pulling ſome little Bones out of his Mouth, acquaints the Patient, *That theſe very Bones came out of his Body; that he ought to pluck up a good heart, in regard that his Diſtemper is but a Trifle; and in fine, that in order to accelerate the Cure, 'twill be convenient to ſend his own and his Relations Slaves to ſhoot Elks, Deer,* &c. *to the end they may all eat of that ſort of Meat, upon which his Cure does abſolutely depend.*

Commonly theſe Quacks bring 'em ſome Juices of Plants, which are a ſort of Purges, and are called *Maskikik.* But the Patients chooſe to keep them by 'em rather than to drink them; for they think all Purgatives inflame the Maſs of the Blood, and weaken the Veins and Arteries by their violent Shocks. All their Cure conſiſts in ſweating well, in drinking Broth, in keeping themſelves very warm, in ſleeping if they can, and in drinking the Lake-water or Spring-water, in the Paroxyſms of *Fevers*, as well as in other Diſtempers.

The

They cannot conceive how we come to be ſuch Fools as to make uſe of Vomits; for when ever they ſee a *French*-man take down ſuch a violent Remedy, they cannot forbear ſaying that he ſwallows an *Iroqueſe*. They plead, that this ſort of Remedy ſhakes the whole Machine, and makes terrible Efforts upon all the inward Parts. But they are yet more aſtoniſh'd at our cuſtom of Bleeding; *For*, ſay they, *the Blood being the Taper of Life, we have more occaſion to pour it in than to take out, conſidering that Life ſinks when its Principal Cauſe is mov'd off; from whence 'tis a Natural Conſequence, that after loſs of Blood Nature acts but feebly and heavily, the Intrails are overheated, and all the Parts are dry'd, which gives riſe to all the Diſeaſes that afflict the* Europeans.

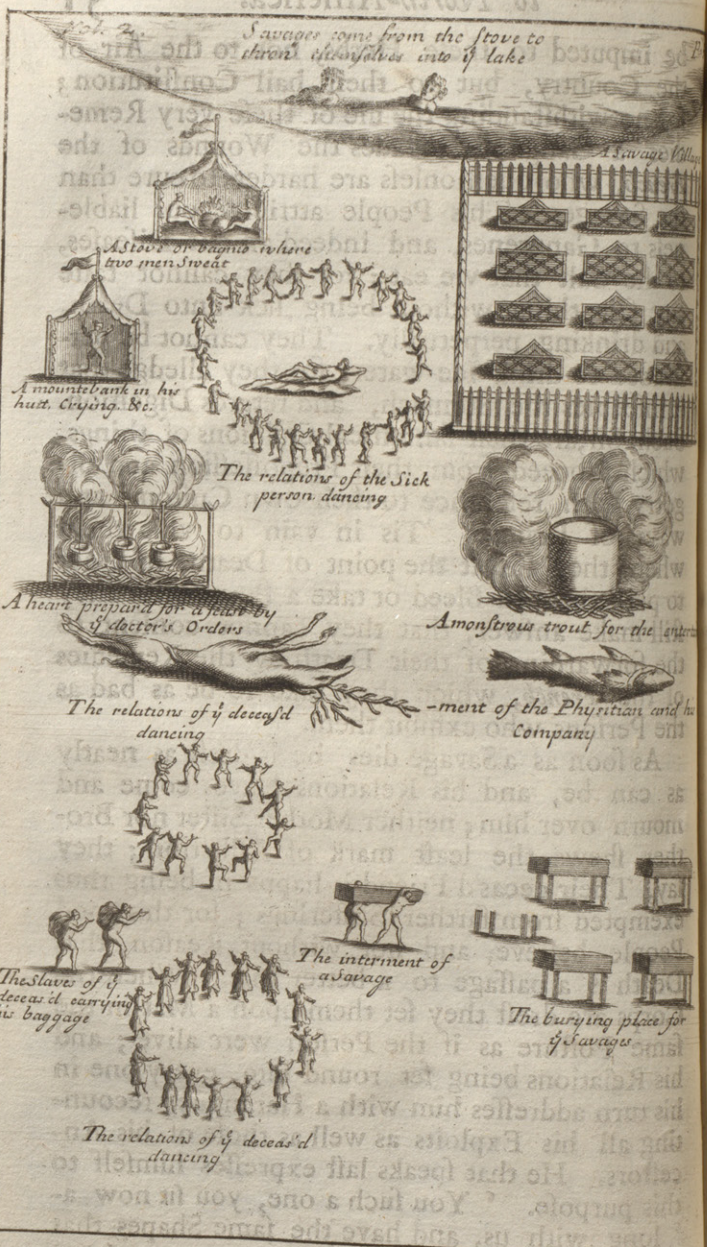
The Savages are never eight Days together without Sweating, whether they be well or bad; only they obſerve this difference, that when they are perfectly well they throw themſelves while the ſweating moiſture is yet upon them, into the River in Summer, and into the Snow in Winter; whereas when they are out of order they go immediately into a warm Bed. Five or ſix Savages may ſweat conveniently in the place allotted for that uſe, which is a ſort of Oven or Stove cover'd with Mats, Skins, *&c.* In the middle of this Bagnio there ſtands a Diſh or Porringer full of burning Brandy, or of great red hot Stones, which occaſions ſuch a piercing heat, that in the twinkling of an Eye they ſweat prodigiouſly. They never make uſe of hot Baths and Glyſters, unleſs it be when they are over perſwaded by the Jeſuits and our Phyſicians.

I remember, that in a Conference I had one Day with a Savage, the Barbarian ſaid with a great deal of Senſe, *That a good Air, good Water, and Contentment of Mind could not indeed keep a*

*Man's Life from coming to an end, but that at leaſt it muſt be own'd, that theſe Advantages contribute in a great meaſure to make a Man run through the courſe of his Life without being ſenſible of any Diſorder or Inconveniency.* They make a Jeſt of the Impatience of the *Europeans*, who would be cur'd as ſoon as they are ſick. They alledge that our fear of Death, occaſion'd by the invaſion of the leaſt Feaver, does ſo inflame and fortifie the Diſeaſe, that oftentimes we fall a Sacrifice to Fear it ſelf; whereas if we look'd upon our Illneſs as a Triffle as well as Death, and kept our Bed with Patience and a good Heart, without offering Violence to Nature, by cramming down Drugs and Medicines, the good old Dame would not fail to Comfort and Refreſh us by degrees.

The Savages are always againſt the making uſe of our Surgeons and Phyſicians. They affirm, that all mixtures of Drugs are Poyſon that deſtroys Natural Heat, and conſumes the Breaſt; and that Glyſters are only proper for the *Europeans*, though after all they ſometimes make uſe of them, when the *French* reſort to their Villages. They are of the Opinion, that the obſerving of a Diet heats the Blood, and that 'tis of dangerous Coſequence to baulk the Appetite as to what it craves, provided the Aliment hath a good Juice. The Meat that they eat is little more than half done; but their Fiſh is always over boyl'd. They never touch Sallade, upon the Plea that all cold Herbs oblige the Stomach to hard labour.

There's no Wound or Diſlocation that they cannot cure with the Simples or Plants, whoſe Vertues they are well acquainted with; and, which indeed is ſingular, their Wounds never run to a Gangrene. But after all, this is not to be


Savages come from the stove to throw themselves into ye lake
A Savage Village
A Stove or bagnio where two men Sweat
A mountebank in his hutt. Crying. &c.
The relations of the Sick person dancing
A heart prepard for a feast by ye doctor's Orders
A monstrous trout for the entertainment of the Physitian and his Company
The relations of ye deceas'd dancing
The Slaves of ye deceas'd carrying his baggage
The interment of a Savage
The burying place for ye Savages
The relations of ye deceas'd dancing

be imputed to these Herbs, nor to the Air of the Country, but to their hail Constitution; for notwithstanding the use of these very Remedies a Gangrene invades the Wounds of the *French*, who questionless are harder to cure than the Savages. This People attribute our liableness to Gangrenes, and indeed all our Diseases, to the Salt that we eat; for they cannot taste any salt thing without being sick unto Death, and drinking perpetually. They cannot be perswaded to drink Ice-water, for they alledge that it infeebles the Stomach, and retards Digestion. Such, Sir, are their fantastical Opinions of things, which proceed from their Prepossession and Bigotry with reference to their own Customs and ways of Living. 'Tis in vain to visit them when they lie at the point of Death, in order to press them to Bleed or take a Purge; for they still make answer, that they cannot consent to the forwarding of their Death by the Remedies of the *French*, which they take to be as bad as the Persons who exhibit them.

As soon as a Savage dies he is dress't as neatly as can be, and his Relations Slaves come and mourn over him; neither Mother, Sister nor Brother shews the least mark of Affliction; they say, Their decas'd Friend is happy in being thus exempted from farther Sufferings; for this good People believe, and not without Reason, that Death is a passage to a better Life. When the Corps are dress't they set them upon a Mat in the same Posture as if the Person were alive; and his Relations being set round him, every one in his turn addresses him with a Harangue, recounting all his Exploits as well as those of his Ancestors. He that speaks last expresses himself to this purpose. 'You such a one, you sit now a-'long with us, and have the same Shapes that

'we have; you want neither Arms, nor Head, 'nor Legs. But at the ſame time you ceaſe to 'be, and begin to evaporate like the ſmoke of 'a Pipe. Who is it that talk'd with us but two 'Days ago? Sure! 'twas not you; for then 'you would ſpeak to us ſtill. It muſt therefore 'be your Soul which is now lodg'd in the 'great Country of Souls along with thoſe of our 'Nation. This Body which we now behold 'will in ſix Months time become what it was 'two Hundred Years ago. Thou feeleſt no-'thing, thou knoweſt nothing, and thou ſeeſt 'nothing, becauſe thou art nothing. Never-'theleſs out of the Friendſhip we had for thy 'Body while animated by thy Spirit, we thus 'tender the Marks of that Veneration which is 'due to our Brethren and our Friends.

After they have made an end of their Haran-gues the Male Relations remove to make room for the ſhe Friends, who make him the like Compliment. This done, they ſhut the Corps up twenty four Hours in the Hut for the Dead, and during that time are imploy'd in Dances and Feaſts, which are far from bearing a mournful ſhew. After the twenty four Hours are expir'd the Slaves of the deceas'd Perſon carry his Corps upon their Backs to the Burying-place, where it is laid upon Stakes that are ten Foot high, in a double Coffin of Bark, with his Arms and ſome Pipes with Tobaco and *Indian* Corn put up in the ſame Coffin. When the Slaves are carrying the Corps to the Burying-place, the Male and Female Relations accompany them, Dancing all the while; and the reſt of the Slaves of the de-ceas'd Perſon carry ſome Baggage, which the Relations preſent to the dead Perſon and lay up-on his Coffin. The Savages that live upon the long River burn their Corps, as I inſinuated be-

fore;

fore; but you must know that they keep them in Vaults or Cellars till they have a sufficient number to burn together, which is perform'd out of the Village, in a place set a part for that Ceremony. In fine, the Savages know no such thing as Mourning, and never mention the Dead in particular; I mean, they never repeat their Names. They deride us when they hear us recount the Fate of our Parents, our Kings, our Generals, *&c.*

Upon the Death of a Savage his Slaves marry the other Women Slaves, and live by themselves in a distinct Hut, as being then free, or such as have no Master to serve. The Children that spring from this sort of Marriages, are adopted and reputed the Children of the Nation, by reason of their being born in the Village and in the Country. *There's no reason,* say they, *that such Children should bear the Misfortunes of their Parents, or come into the World in Slavery, since they contributed nothing towards their Creation.* These Slaves take care to go every Day to the foot of their Master's Coffin, and there offer up some Pipes and Tobaco, as a grateful acknowledgment of their Liberty. But now that I am got upon the Subject of Tobaco, I must acquaint you that almost all the Savages smoak, but they never chew Tobaco, nor take it in Snuff. They sow and reap a great deal of it, but then it differs from what we have in *Europe*, though our first Seed came from *America*; and in regard that 'tis in a manner good for nothing, they are forc'd to buy up *Brasil* Tobaco, which they mix with a certain Leaf of an agreeable Smell, call'd *Sagakomi.*

I have nothing more to say upon this Head; for I think I have given you a sufficient account

of their Diſeaſes and of their Remedies, which in my Opinion are as Savage as themſelves. But let that be as it will, 'tis certain they ſeldom die of any other Diſtemper than of a Pleuriſy. As for the other Diſeaſes they get over them with the greateſt danger in the World, for ſetting aſide their Courage and Patience which goes beyond any thing that we can imagine, they take all the ways of the the World to burſt themſelves by Eating and Drinking when they have groſs Feavours upon them, and when the fit is over ſmoaking that *Braſil* Tobaco, which without diſpute is the ſtrongeſt ſort that we know of.

The Women of this Country are ſubject to the Natural Diſorders as well as elſewhere, and ſometimes die of them. 'Tis true they have an admirable Remedy for redreſſing the Diſorders that flow from that Source; I mean, a certain Potion; but it hath no Operation unleſs they abſtain from all manner of Exceſs, which they are very unwilling to do. Some *French* Surgeons aſſur'd me, that the *European* Women void a much greater quantity and hold the Flux longer upon them than theſe *Americans*, who ſeldom have thoſe upon them above two Days at a time. Another Inconvenience that frequently annoys them, is an over-bearing quantity of Milk; for which they uſe to put little Puppies to ſuck their Breaſts.

## *The Diverſions of Hunting and Shooting uſual among the* Savages.

I Have already deſcrib'd the Hunting of the Elks and ſome other Animals of *Canada* in my 10th and 11th Letter, ſo that now it remains only to give you an exact account of the Beavers, which are ſaid to be *Amphibious Animals*, as I obſerv'd in my 16th Letter, with which I ſent you the Figure of theſe Animals. And becauſe theſe Beaſts do ſome things very ſurpriſing by a wonderful Inſtinct, to give you a right Notion wherein their Cunning conſiſts, I ſend you a Draught of thoſe Ponds which they know how to make more Artificially than any Man can do.

The Savages of *Canada* reflecting on the excellent Qualities of the Beavers, are wont to ſay, *That they have ſo much Wit, Capacity and Judgment, that they cannot believe their Souls die with their Bodies.* They add, *That if they were permitmitted to reaſon about things inviſible, and which fall not under their Senſes, they durſt maintain, that they are Immortal like ours.* But not to inſiſt on this Chimerical Fancy, it muſt be allow'd, that there are an infinite number of Men upon the Earth (without mentioning the *Tartars*, the Peaſants of *Muſcovy*, of *Norway*, and a Hundred other ſorts of People) who have not the Hundredth part of the Underſtanding which theſe Animals have.

The Beavers diſcover ſo much Art in thei Works, that we cannot without offering violence to our Reaſon attribute their Skill to mere

Inſtinct, for it is lawful to doubt of ſome things whereof we cannot diſcover the Cauſe, provided they have not any Connexion with Religion; I mean ſuch things as appear ſo ſtrange to Sence and Reaſon, that we cannot give credit to them, unleſs we have ſeen them our ſelves. However, I will venture to write to you many Particulars upon this Subject, which perhaps may make you doubt of the truth of my Narrative. I will begin with aſſuring you, that theſe Animals join together in a Society conſiſting of an Hundred, and that they ſeem to talk and reaſon with one another by certaing bemoaning inarticulate Sounds. The Savages ſay they have an intelligible Jargon, by means whereof they communicate their Sentiments and Thoughts to one another. I never was an Eye Witneſs of this kind of Aſſemblies, but many *Savages* and *Courcurs de Bois*, who are People worthy of Credit, have aſſur'd me, that there is nothing more true. They add, that they conſult among themſelves about what things they muſt do to maintain their Cottages, their Banks and their Lakes, and about every thing that concerns the Preſervation of their Commonwealth. Theſe good People would perſwade me, that the Beavers ſet Centries while they are cutting through great Trees, as big as Tuns, with their Teeth, in the Neighbourhood of their little Lakes, and that when theſe Centinels cry out, upon the approach of Men or Beaſts, all the Beavers that are at Work throw themſelves into the Water and ſave themſelves by diving, till they come at their Cottages. I mention this matter of Fact upon the Report of a Thouſand Perſons, who could have no Intereſt to impoſe upon me with Fables; but what follows I have obſerv'd my ſelf, in the Country where the *Outagamis* Hunt,

which

which I mention'd in the beginning of my 16th Letter.

The Beavers finding a Rivulet that runs croſs a Meadow, ſet themſelves to make Banks and Ramparts, which ſtopping the courſe of the Water cauſe an Inundation over the whole Meadow, that ſometimes is no leſs than two Leagues in Circumference. This Bank is made with Trees which they cut down with their four great ſharp Teeth, and then drag them along as they ſwim in the Water. Theſe Trees being rang'd a croſs at the bottom of this Meadow, the Animals load themſelves with Graſs and fat Earth, which they tranſport upon their great Tails, and throw in between the Wood with ſo much Art and Induſtry, that the moſt skilful Bricklayer can hardly make a ſtronger Wall with Lime and Morter. In the Night time they are heard to Work with ſo much Vigour and Diligence, that one would think them to be Men at Work, if he were not aſſur'd before hand that they are Beavers. Their Tails ſerve them for *Trouels*, and their Teeth for *Axes*, their Paws ſupply the place of *Hands*, and their Feet ſerve inſtead of *Oars*: In fine, they make Banks of 4 or 500 Paces in length, of 20 Feet in heighth, and 7 or 8 in thickneſs, in the ſpace of 5 or 6 Months, though there are not above a Hundred at moſt that Work upon them. I muſt obſerve here by the by, that the Savages, out of a ſcruple of Conſcience, never break theſe Banks, but only bore a hole through them, as I ſhall ſhow you hereafter. Beſides their Talent of cutting down the Trees, their Art of making them fall upon the Water appears to me altogether ſurprizing; for it requires Judgment and cloſe Attention to ſucceed in it, and chiefly to nick the time when the Wind can aſſiſt them to make the fall of the

Tree

Tree more eaſie, and to make them fall upon their little Lakes. But this is not the fineſt Work of theſe Animals, that of their Cottages ſurpaſſes all Imagination; for it requires both Skill and Strength to make holes at the bottom of the Water, for planting their ſix Poſts which they take care to place exactly in the middle of the Lake: Upon theſe ſix Poſts they fix their little Houſe, which is built in the form of an Oven, and is made up of fat Earth, Herbs and Branches of Trees, having three Stories that they may mount up from one to the other when the Waters riſe by Rains or Thaw. The Rafters are of Ruſhes, and each Beaver hath an Apartment to himſelf. They enter into their Cabin under Water, thro' a great hole in the firſt Floor, which is encompaſs'd with Aſp Wood cut in pieces on purpoſe, that they may the more eaſily drag it into their Cells when they have a mind to eat; for ſince it is their common Food, they are always ſo Provident as to lay up great heaps of it, and chiefly during the *Autumn*, foreſeeing that the cold Weather will freeze up their Lakes, and keep them ſhut up two or three Months in their Cabins.

I ſhould never make an end if I attempted to give an account of all the ſeveral Artifices of theſe Ingenious Animals, the Order ſettled in their little Commonwealth, and the Precautions they uſe to ſecure themſelves from the purſuit of other Animals: I ſhall only obſerve, that all other Animals upon Earth, however Strong, Active and Vigorous they may be, have other Animals which they are affraid of; but theſe I now ſpeak of are not apprehenſive of any danger but only from Men, for the Wolves, the Foxes, the Bears, *&c.* care not for offering to attack them in their Cabines, although they have the faculty of Diving; and it is certain it

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Vol. 2

# The Beaver hunting spoken of in ye 16 letter.

the Iroquese surprising their enemies at hunting.

the huntsmen coming in a body to meet 'em

a Savage taken prisoner of war

a Savage surpris'd and killd in the action

the Iroquese in Ambush firing upon ye Canons

the Iroquese shooting upon ye Canons that fly.

Savages flying to their Canons

Canons of bark

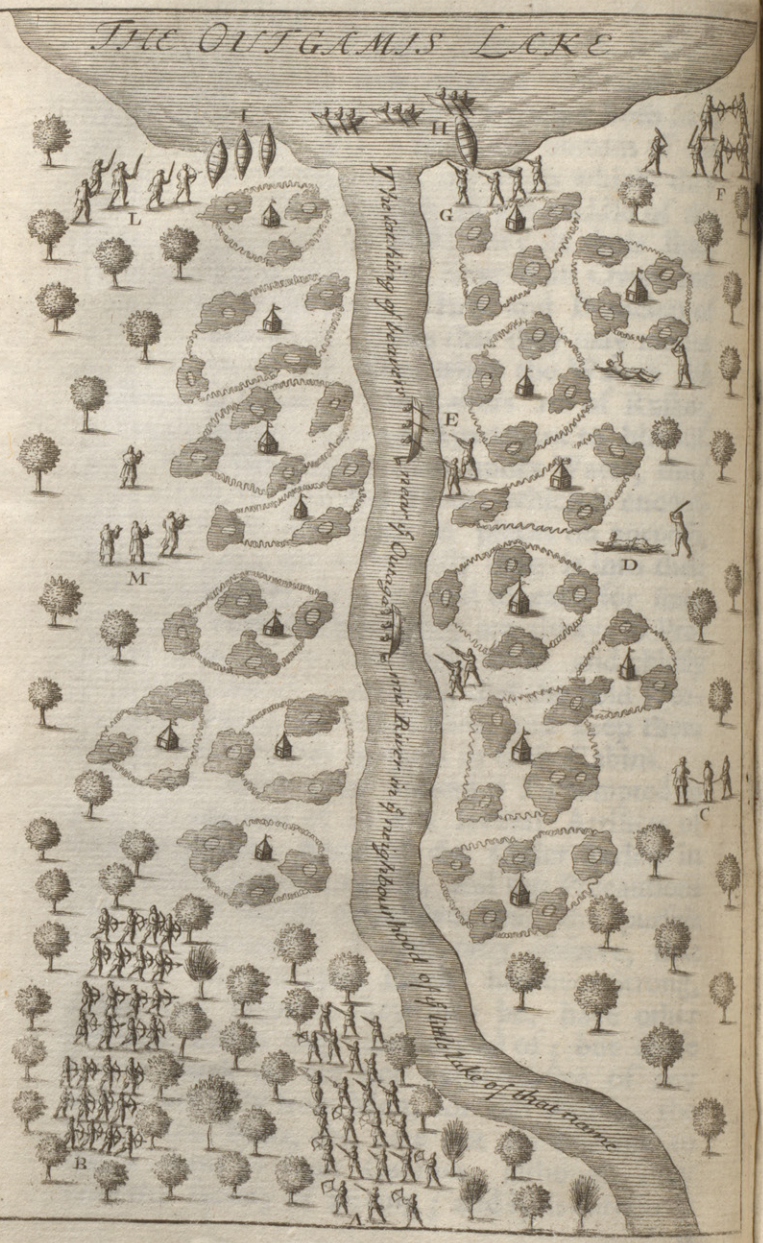
Savages put to flight

women flying with their Children

hut for 10 huntsmen

The precinct of a hut for ten huntsmen plaid in ye middle

A poolor little lake in ye midst of which ye beavers build their kennels




A brook
A Savage killing a beaver with a fuee
A Savage killing a beaver with his bow
a beaver cutting a tree
Beavers dragging a tree in the water
a Beaver kennel
Beavers taken with nets
A BEAVER POOL
holes in the Ice
A Savage grappling a beaver
a dog worrying a beaver
another dog worrying a beaver
a beaver taken in a trap
beavers dragging a tree as they swim.
beavers going to work
The bank raised by the beavers
water falling over the bank

is not their Intereſt to do it, for the Beavers would defend themſelves very eaſily with their ſharp cutting Teeth; ſo that they cannot be inſulted but by Land, and 'tis for that reaſon they never go farther than twenty Paces from the edge of their Lake, and always ſet Centinels to watch, who cry out to give them notice when they hear the leaſt noiſe.

It remains now only that I ſhould give an Account of the Nature of the Countries where the Beavers are hunted, ſome of which are deſcrib'd in my Map. And firſt you muſt know, that you cannot go four or five Leagues in the Woods of *Canada*, but you meet with a little Beaver-Lake: So that one may ſay, that all this vaſt Continent is a Country for *Beaver hunting*; but this is not what I mean. The Places for Hunting that I now ſpeak of are a multitude of little Lakes repleniſh'd with theſe Animals, the diſtance of which from one to another is inconſiderable. For Inſtance, thoſe of *Saguinan*, of *L' ours qui dort*, of the *River of Puants*, are about twenty Leagues in length, and in that whole compaſs of Ground their are found Sixty little Beaver Lakes more or leſs, where a certain number of Savages may Hunt in the Winter time. 'Tis commonly about the end of *Autumn* that the Savages ſet out from their Villages in a Canow to go and poſt themſelves in the places for Hunting, and as they know all the places much better than I do the Streets of *Quebec*, they agree among themſelves, as they are Travelling, to allot each Family a certain compaſs of Ground, ſo that when they arrive at the place they divide themſelves into *Tribes*. Each Hunter fixes his Houſe in the Center of that Ground which is his Diſtrict, as you may ſee deſcrib'd in this Cut. There are eight or ten Hunters in each Cottage,

tage, who have four or five Lakes for their ſhare. In each Lake there is at leaſt one Houſe or Kennel of Beavers, and ſometimes two or three. After the Huntſmen have built their Huts they employ themſelves in laying Traps for *Otters*, *Foxes*, *Bears*, *Land Beavers* and *Martens*, upon the ſides of their Lakes; and when they are ſet go very orderly to look after them every Day: But above all they are ſo Juſt, that they would chooſe rather to die for Hunger than to ſtraggle out of the Bounds allotted them, or to ſteal the Beaſts that are taken in their Neighbours Traps. They feed well and make merry during this Hunting Seaſon, which laſts for four Months; for they find more than they have occaſion for, of *Trouts*, *Hares*, *Wood-Foul*, *Bears*, and ſometime they meet with *Deer* and *Roebucks*.

The *Beavers* are ſeldom catch'd by Traps unleſs they put in them ſome pieces of red Aſp * which they love extreamly, and is not eaſie to be found. They are taken in the *Autumn* by making a great hole under their Banks, by which they drain all the Water out of their Lakes, and then the Beavers being left on dry Ground the Savages kill them all, except a dozen of Females, and half a dozen of Males; after which they are very exact in ſtopping up the hole they had made, which they do in ſuch a manner that the Lake is fill'd with Water as before.

* *A ſort of Willow.*

Their way of Hunting in the Winter time when the Lake is frozen, is by making holes round the Kennels of the Beavers, upon which they place Nets that reach from one to the other, and when they are extended as they ſhould be, they lay open the Kennels of theſe poor Animals with an Ax; upon which they throw themſelves into the Water, and coming to take

Breath

Breath at these Holes, are catch'd in the Nets; at this rate not one of them escapes, but the Savages having no mind to extirpate 'em throw back into the Holes, the same number of Beavers, Male and Female, as they usually do at their Hunting in Autumn, as I have already told you.

They may likewise be kill'd when they Swim upon the Water, or when they come Ashore to cut down Trees; but then you must be very well hid and not stir, for upon the least noise that they hear, they throw themselves into the Water, and Dive till they come to their Kennels. This way of Hunting is peculiar to Travellers, who finding themselves lodg'd near some Beaver Lake, endeavour to surprize them, by Sculking behind some Log or some great Tree till Night comes on.

The Savages take also other Animals in these Beaver-Hunting-Countries, by running up and down. I have already told you, that they set Traps, in which *Foxes*, *Wolves*, *Martens* and others are catch'd when they bite at the Bait. I have also explain'd to you the way of making this sort of Traps, in my 11th Letter. These Engines do not differ from one another, but only in bulk: Those for the Bears are the strongest, but they are of no use till the beginning of Winter; for then the Bears seek out great Trees which are Hollow, where the Branches begin to spread, that they may Nestle in them. Many People will hardly believe that these Animals can live 3 Months in such Prisons, without any other Food but the Juice of their Paws which they suck continually: And yet the matter of Fact is undeniably true. But I reckon it yet more strange, that they are able to climb up to those Lurking-Holes, especially at a time when they are so Fat,

that

that 2 Savages conduct them whither they pleaſe with Poles, they being ſcarce able to walk. This I ſaw 3 or 4 times during the Winter in 1687, when I Winter'd at *Fort St. Joſeph*; for the *Hurons* of *Gaintſouan* brought ſome of them off, which enter'd the Fort without any reluctancy.

The Savages make likewiſe Traps for the *Land-Beavers*, which for the reaſon given in my 16th Letter, neſtle on the Land, like *Foxes*, *Conies* and *Badgers*: And notwithſtanding that they are purſu'd by the other Beavers, yet they make their Dens about the Lakes, Brooks and Rivers. They are eaſily taken in theſe Traps, eſpecially when they are Baited with the Head of an *Otter*: For there is ſo great an Antipathy between theſe 2 ſorts of Animals, that they are continually at War with one another.

The Savages inform'd me, that they ſaw a great Company of *Otters* Aſſembled together about the Month of *May*, who had the boldneſs to attack the *Beavers* in their Huts, but were beaten back and driven from the Lake with loſs. They added, that a Beaver can defend himſelf againſt 3 Otters, by the help of his Teeth and Tail. In fine, 'tis certain that the Lake Beavers are ſeldom taken in Traps, unleſs they be Baited with ſome Aſpwood, as I have already obſerv'd. I acquainted you above that the Savages viſit their Traps every day, and carry into their Cottages the Prey that they find catch'd. Immediately after that, the Slaves Flea the Beaſts that are taken, and ſtretch out their Skins in the Air, or on the Ice to dry them. This Imployment laſts as long as the time of Hunting, which ends with the great Thaw; and then they put up their Skins in Bundles, and carry them to the place where they left the Canows when they firſt came into this Hunting-Country.

Altho

Altho the Savages have great reaſon to be afraid of their Enemies, while they lye diſperſed up and down in a Country, which is no leſs than 20 Leagues in Compaſs, as I intimated above; yet they ſcarce ever uſe the Precaution of ſending out Scouts upon all hands, and for want of it are often Surpriz'd, when they leaſt think of it. I could relate 20 fatal Excurſions of the *Iroqueſe* into the Hunting-Countries I have been ſpeaking of, in which they cut the Throats of many of our Friends and Allies. I did all that I could to perſuade our Allies that their Conduct was faulty upon this occaſion, ſince they could eaſily ſecure themſelves from ſuch Inſults, by Building their Cottages at a place where they might poſt a Guard of Centinels, to watch and diſcover any Enemies, that might advance to the Frontiers of theſe Hunting-Countries. They only made anſwer; *that this indeed was reaſonable, and that it was true, they did not ſleep in ſafety for want of that Precaution.* In fine, they imagine that their Enemies are buſied in Hunting on their own Coaſts; and upon that Apprehenſion, are ſuch Fools as not to uſe any Precaution. But this I know, that the *Iroqueſe* take quite another Method, having their Scouts and advanc'd Guards, which are always in Motion; by which means they are ſcarce ever diſturb'd in their Hunting. Nevertheleſs, I think I ought not to conclude this Chapter, without giving you an account of 2 Attempts wherein the *Iroqueſe* miſs'd of their deſign to ſurprize their Enemies, tho they had very good Succeſs upon many other occaſions.

In the year 1680. The *Oumamis* and *Ilineſe* being at Hunting near the River *Oumamis*; a Party of 400 *Iroqueſe* ſurpriz'd them, kill'd 30 or 40 Hunters, and took 300 Priſoners, including Women

Women and Children. After they had rested a little while, they prepar'd to return Home by short Journeys, because they had reason to believe that they should reach their own Villages before the *Ilinese* and *Oumamis* could have time to Rally, and give notice of their Disaster to such of the Nations as were Hunting in remoter Places. But they were so much deceiv'd, that the *Ilinese* and *Oumamis* Rallied to the number of 200, and resolv'd to die Fighting rather than suffer their Countrymen to be carried away by the *Iroquese*. In the mean time, because their Party was not an equal Match for the Enemies, they contriv'd a notable Stratagem: For after they had well consider'd in what manner they should Attack them, they concluded that they ought to follow them at a small distance till it began to Rain. Their Project succeeded, and the Heavens seem'd to favour it: For while it Rain'd continually one whole day from Morning to Night, they so quicken'd their pace, from the time that the Rain begun to fall, that they pass'd by on one side at 2 Leagues distance from the *Iroquese*, and so got before them to lay an Ambuscade in the middle of a Meadow, which the Enemy was to cross in order to reach a Wood, where they had a mind to make a halt and kindle great Fires. The *Ilinese* and *Oumamis* lying upon their Belly among the *Fern*, waited till the *Iroquese* were got into the middle of them before they Shot off their Arrows; and then they Attack'd them so vigorously with their Clubs, that the Enemy finding their Fire-Arms unserviceable, by reason that their Prime was wet, were forc'd to throw them down on the Ground, and defend themselves with the same Arms wherewith they were Attack'd, (I mean with Clubs.) But as I observ'd before, that the

*Ilinese*

*Illineſe* are ſomething more dextrous and nimble than the *Iroqueſe*, ſo the latter were forc'd to yield to the former, and retreated Fighting till Night came on, after they had loſt 180 Soldiers. The Fight which laſted but one hour, had continued all Night, if the Conquerors had not been afraid, leſt their Countrymen being ſtill Bound and left behind 'em, ſhould be expos'd to ſome Surprize in the dark: And therefore after they had rejoyn'd them, and ſeiz'd all the Fire-Arms of their Enemies who were fled and diſpers'd up and down, they return'd into their own Country, without taking one *Iroqueſe*, for fear of weakning themſelves.

The 2d Attempt hapned 3 years after this, in the Hunting-Country of the *Outagamis*; where the Governor of that Nation, as I inform'd you in my 16th Letter, gave me 10 Soldiers to accompany me to the Long River. The Blow then given was after this manner. A Body of 1000 *Iroqueſe* being come in their Canows about the end of Autumn, as far as the Bay of *Miſſiſagues*, in the Lake of the *Hurons*, without being diſcover'd, Landed at this place; and being very numerous, march'd up the Country with their Nets, in order to Fiſh in the little Lakes and Rivers, till the Froſty Seaſon ſhould come on, which hapned a few days after. After the Ice was ſtrong enough to bear them, they continued their Courſe, coaſting along the great Lake of the *Hurons*, till they were 5 or 6 Leagues below the Fall call'd *Saut Sainte Marie*, which they would not approach to for fear of meeting with ſome *Coureurs de bois* in the Fort of the *Jeſuits*. Having croſs'd the Bay, they judg'd it convenient to make very ſhort Journies, for fear of being diſcover'd. And they were ſo cautious as to march all in a Row upon the Snow; that if

by chance any one ſhould diſcover their Foot-ſteps, it might be thought that they were not above Thirty or Forty at the moſt. After this manner they Travell'd till the 15th or 20th of *February*, without being perceiv'd, but at laſt they had the misfortune to be diſcover'd by four *Sauteurs*, who ſeeing ſo great a number paſs over a little Lake, run with all ſpeed to the Hunting Country of the *Outagamis* to give them notice, notwithſtanding that the *Sauteurs* were then at War with the *Outagamis*. In the mean time the Thaw coming on ſuddenly contrary to the Expectation of the *Iroqueſe*, who reckon'd upon Twenty Days of Froſt to come, according to the common courſe of the Seaſon; this made them mend their pace, and look out for the narroweſt and leaſt frequented Paſſes. The *Outagamis* were mightily perplex'd what courſe to take in this caſe, It was certain that they might get back again to their Villages in ſafety, but then they would be forc'd to abandon their Wives and Children, who had not ſtrength to run as the Men. In fine, after they had held a Council among themſelves, they reſolv'd to advance as far as a certain Paſs about half a League in length and Thirty Paces in breadth, between two little Lakes, which way they ſaw plainly that the *Iroqueſe* were oblig'd to paſs.

The *Outagamis* being no more than four Hundred thought fit to divide themſelves into two Bodies, and it was agreed, that two Hundred ſhould be poſted at the end of a Paſs which they ſhould Fortifie immediately with a Range of Stakes from one Lake to another; and that the other two Hundred ſhould go about a quarter of a League off of the other end of the Paſs, thro' which the *Iroqueſe* were to march, to the end that every one having cut down a Stake they might

might all run quickly in to ſtop up that end of the Paſſage, and that immediately after the *Iroqueſe* had entred the Defile, the Scouts appointed to obſerve their March ſhould come and give them notice; all which was punctually put in Execution: For as ſoon as that great Multitude, who induſtriouſly pitch'd upon the narrow Roads, was entred into this Paſs, the two Hundred *Outagamis*, who were about a quarter of a League to one ſide of it, run in with all their Might and carried with them a ſufficient number of Pales to encloſe that little piece of Land which was bounded by the two little Lakes, ſo that they had time enough to ſet them up and faſten them with Earth, before the *Iroqueſe*, being aſtoniſh'd to find their way block'd up at the other end, could return back the ſame way, to ſee themſelves ſhut up between two Barricadoes. Now the Savages, as I have often told you, are never ſo raſh as to attack a Redoubt of Fifty Paliſadoes, yet theſe *Iroqueſe* were reſolv'd to venture upon an Attack, and with that view run up with all expedition to force the new Barricado; but they ſlacken'd their pace after the firſt diſcharge which the *Outagamis* made through the intervalls of the Pales, for they had not time to joyn them as they ſhould be. The *Iroqueſe* ſeeing themſelves thus ſhut up, took the number of the *Outagamis* to be much greater than realy it was. In the mean time the great Queſtion was, how to get out of this Priſon? For to throw themſelves into the Water and ſwim over one of theſe Lakes, was to run the hazard of ones Life, beſides that one muſt be long-winded and have a good Heart to ſwim over a broad Lake, at a time when the Water was cold, the Ice being not quite melted. This Conſultation gave the *Outagamis* time to fortifie their Barricadoes, and to

ſend out Scouts who were plac'd at a diſtance from one another, upon the Banks of theſe two Lakes, to knock all on the Head that offer'd to ſwim to the ſhore.

Notwithſtanding all theſe Precautions the *Iroqueſe* found out a wonderful Expedient, which was to make Floats of the Trees wherewith they were encompaſs'd; but the blows of the Ax made too great a noiſe, which diſcover'd their Deſign to the *Outagamis*, and therefore they made Canows of Hart-skins to run backward and forward upon the two Lakes in the Night time. Theſe Boats were made in five or ſix Days, during which time the *Iroqueſe* fiſh'd and catch'd abundance of Trouts in the ſight of the *Outagamis*, who could not hinder them. After this no body doubted, but they muſt croſs one of the Lakes, and fight ſtoutly when they came to the Landing place, in caſe their ſecret Navigation was diſcover'd. That they might the better ſucceed in their Deſign they made a Feint, which had infallibly anſwer'd their end if the bottom of the Lake had not been Clay: For about Midnight having Sacrific'd Twenty Slaves upon one of the Lakes, whom they forc'd to puſh a Float along, they made account to paſs the other the ſame way, making uſe of Poles inſtead of Oars: But in regard that the Poles ſunk ſo deep into the Clay, that the Steerſmen could not pull them out again without great difficulty, they made but ſlow diſpatch; inſomuch that the *Outagamis*, that at firſt were under a miſtake in joyning themſelves to the Slaves, had time to run to the other Lake, where they found the *Iroqueſe* about a Musket-ſhot off the Shore. As ſoon as the *Iroqueſe* came to have but three Foot Water they threw themſelves into the Water with their Guns cock'd, ſuffering at

the

the ſame time the Fire of the *Outagamis*, who were not above three Hundred, there being Fifty of them left to guard each Barricado. 'Tis a wonder the *Iroqueſe* were not all cut off in the Landing, for they ſunk in the Clay up to their Knees. 'Tis true, 'twas in the Night time, and for that reaſon all the Enemy's Fire might not bear upon them. However five Hundred of them fell in the Water, and the reſt having gain'd the Shoar notwithſtanding all the oppoſition of the *Outagamis*, attack'd them with ſuch Fury that if the Hundred Men that were left for a Guard to the Barricadoes had not run in to their Aſſiſtance upon the firſt noiſe of the Guns, the poor *Outagamis* were in danger of falling upon the Spot. They fought till the break of Day with wonderful fury, and that in the greateſt Confuſion imaginable, being diſpers'd up and down a Wood, inſomuch that ſeveral were kill'd by their own Men, who could not diſtinguiſh who was who. The *Iroqueſe* were obſtinately reſolv'd not to yield the Field of Battel, out of regard to their wounded Men, and in conſideration that they would not have the *Outagamis* to take the Hair of their Dead. But at laſt they were oblig'd to give way, without being purſued, and fled half a League off where they rally'd. I was inform'd by ſeveral *Iroqueſe* ſome Years after this Engagement happen'd, that thoſe who ſurviv'd the Engagement were for venturing upon a new Bruſh; but conſidering that they wanted Powder, and that they were oblig'd to return home through the Country of the *Sauteurs*, or thoſe who live on the Confines of the great Water Falls, they chang'd their Reſolution. But after all they were much out in not coming to a freſh Engagement; for being ſtill three Hundred ſtrong they could not but

have the better of it, for the *Outagamis* were not ſo numerous by one third, having loſt half their number in that ſharp Engagement, not to mention that of the two Hundred which remain'd there were Thirty Wounded. In ſhort the *Outagamis* having intrench'd themſelves in the ſame place where the Fight was, took care in the firſt place to dreſs the Wounds both of their own Men and of their Priſoners; and after taking the Hair off the Heads of all their dead Enemies, ſent out Scouts to obſerve the Enemy, after which they return'd home in ſafety.

When the *Outagamis* arriv'd at their Villages, the firſt thing they did was a return of Thanks to the four *Sauteurs* that had given them Intelligence of the approach of the *Iroqueſe*. They proclaim'd them to be great Maſters of War, and preſented 'em with one half of what they had got at Hunting, which amounted to Sixty Thouſand Crowns, pretending farther, that theſe four Savages ought to inherit the Beaver and other Skins belonging to thoſe of the *Outagamis* that were kill'd in the Battle. In fine, after entertaining thoſe Intelligencers with good Chear, and all the Marks of Honour that were poſſible in their way, they ſent them in a Canow to *Saut St. Mary*, by the way of the Bay of *Puanies*, with a Guard of Fifty Warriors. The *Sauteurs* refus'd both their Preſents and their Convoy, upon the account that the two Nations were then at War with one another: But the *Outagamis* forc'd them upon 'em, and 'twas this that procur'd a Peace between them at the end of four Months.

This, Sir, as I take it is ſufficient to give you an *Idea* of the Hazards that the Savages run at their Beaver Hunting. In the mean time, tho' I have but juſt made an end of two Military Adventures, yet I allot the very next Chapter for

for an account of their Military Art, in which you'l meet with ſomethings that will ſerve for Diverſion to your ſelf and and Entertainment to your Friends.

## *The Military Art of the* Savages.

THE Savage call'd *Rat*, whom I have mention'd ſo often in my Letters, has ſaid to me ſeveral times, that the only thing in the World that vex'd and diſturb'd his Mind was the ſeeing Men wage War with Men. *Prithee, my Brother*, ſaid he, *do but look; our Dogs agree perfectly well with the* Iroqueſe *Dogs, and thoſe of the* Iroqueſe *bear no Enmity to the Dogs that come from* France. *I do not know any Animal that wages War with others of its own Species, excepting Man, who upon this ſcore is more Unnatural than the Beaſts. For my part* (continues he) *I am of the Opinion, that if the Brutes could Think and Reaſon, and communicate their Thoughts, 'twould be an eaſie matter for them to extripate the Human Race: For, in earneſt, if the Bears and Wolves were but capable of forming a Republick, who could hinder them to draw together a Body of ten or twelve Thouſand, and to fall upon us? If ſuch a thing ſhould happen, what defence can we make? They would ſcale our Villages with the greateſt Facility imaginable, and after the pulling down of our Huts devour our ſelves. Could we in ſuch a Caſe undertake a Hunting Expedition, without running the riſque of being torn in Pieces? We ſhould then be reduc'd to live upon Accorns and Roots, without Arms and without Cloaths, and to run the perpetual hazard of falling into the Clutches of theſe Animals. Their Strength and Nimbleneſs would ſink all Oppoſition from us, and command us to yield.*

*Let us conclude therefore, my dear Brother, that this* Reaſon *which Man boaſts ſo much of is the greateſt Inſtrument of his Miſery; and that if Men were without that Faculty of Thinking, Arguing and Speaking, they would not imbarque in mutual Wars as they now do, without any regard to Humanity or Sacred Promiſes.*

Such, Sir, are the Moral Thoughts of a Savage, who pretends to Philoſophiſe upon the Cuſtom that we have of killing Men with Juſtice and Honour. The Jeſuits do their utmoſt to remove this Scruple by ſuch Reaſons as they have, as they do upon ſeveral other Subjects, and the Savages hear 'em very gravely, but at the ſame time they tell 'em that they do not underſtand 'em.

The Wars of the Savages are grounded upon the Right of Hunting, or of a Paſſage upon ſuch and ſuch Grounds; for their Limits are adjuſted, and every Nation is perfectly well acquainted with the Boundaries of their own Country. Now theſe *Americans* are as Cruel to their Enemies, as they are True to their Allies; for ſome Nations among them uſe their Priſoners with the laſt degree of Inhumanity; as I ſhall ſhew you more at large in the Sequel. When the *Europeans* offer to Cenſure the Savages for their barbarous and cruel Uſage, they reply very coldly, *That Life is nothing, that they are not reveng'd on their Enemies by cutting their Throats, but by putting them to a long, tedious, ſharp and laſting Torture; and that Women would be as chearful Warriors as Men, if there were nothing to be fear'd but bare Death.* At the Age of Fifteen they begin to bear Arms, and lay 'em down at Fifty. If they happen to bear Arms ſooner or later, 'tis only in the way of maraud ing, for they are not liſted into the number of the Warriors.

The

The Strength of the *Iroqueſe* lies in engaging with Fire-Arms in a Forreſt; for they ſhoot very dexterouſly; beſides that they are very well vers'd in making the beſt advantage of every thing, by covering themſelves with Trees, behind which they ſtand ſtock ſtill after they have diſcharg'd, though their Enemies be twice their Number. But in regard that they are more clumſy and not ſo clever as the more *Southern Americans*, they have no Dexerity in handling a Club; and thus it comes to paſs, that they are always worſted in the open Field, where the Clubs are the only Weapons; for which Reaſon they avoid any Engagement in Meadows or open Fields as much as is poſſible.

The Savages never court an Engagement but by way of Surpriſal, that is, the ſide which makes the firſt diſcovery is almoſt always ſure of having the better of it; for they have it in their choice to make the Attack either in the open Field, or in the moſt dangerous Defiles or Paſſes.

In the Day time they take all the Precaution in the World to cover their March, by ſending out Scouts on all Hands, unleſs it be that the Party is ſo ſtrong as to fear nothing; for then, indeed, they March all in a cloſe Body. But they are as Negligent in the Night time, as they are Vigilant in the Day; for they place neither Centries nor Guards at the entry of their Camp, and when they go a Hunting or Shooting of Beavers, they are equally ſecure or careleſs. When I enquir'd into the reaſon of this bad Diſcipline, I was aſſur'd that the Savages did it by way of Preſumption, as reckoning ſo much upon the Reputation of their Valour, that they imagine their Enemies will not not be ſo bold as to Attack them: And when they ſend out Scouts in the Day time, that Precaution proceeds more from

from an itch to ſurpriſe their Enemies, than from the fear of being ſurpris'd themſelves.

There are a great many Savage Nations in *Canada* that tremble at the very Name of the *Iroqueſe*, for the latter are a brave ſort of People; they are expert Warriors, ready upon all Enterpriſes, and capable to put them in Execution, with all due Dexterity. 'Tis true, they are not ſo ſprightly as moſt of their Enemies, nor ſo happy in fighting with Clubs; and 'tis for that Reaſon that they never march but in numerous Bodies, and that by ſlower Marches than thoſe of the other Savages. In fine, you'l ſee in my Liſt of the Nations of *Canada*, which of 'em are Warlike, and which are only qualify'd for Hunting.

The Savages have a wonderful Talent in ſurpriſing their Enemies; for they can trace the Footſteps of Men and Beaſts upon Graſs and Leaves, better than the *Europeans* can upon Snow or wet Sand. Nay, which is more, they can diſtinguiſh with a great deal of Facility between freſh Tracts and thoſe of longer ſtanding, and can make a juſt Eſtimate of the number and kind that made them. Theſe Tracts they follow whole Days without being miſtaken. This I have ſeen ſo often with my own Eyes, that there's no room left for the leaſt doubt upon the matter.

The Warriors never undertake any thing without the Advice of the Ancient Men, to whom they propoſe their Projects. Upon a Propoſal thus made the old Men meet and conſult upon it; after which their Speaker walks out of the Council-Hut, and with a loud Voice Proclaims the Reſolution of the Council, that all the Village may have due Information of the ſame.

You

You muſt obſerve that each Village hath its General or Great Head of the Warriors, who in conſideration of his Valour, Capacity and Experience is proclaim'd ſuch by an unanimous Conſent. But after all, this Title inveſts him with no Power over the Warriors; for theſe People are Strangers to a Military as well as to a Civil Subordination. Nay, they are ſo far from it, that if the great Leader ſhould order the ſillyeſt and moſt pittiful Fellow in his Army to do ſo and ſo, why truly, this ſhaddow of a Captain would receive this Anſwer from the Centinel, *That what he orders another to do he ought to do it himſelf.* But 'tis ſuch an uncommon thing for the Leader to act ſo indiſcreetly, that I Queſtion if there be one Inſtance of it. However this mutual Independance is of no ill Conſequence; for though the great Leader is not inveſted with Power and Authority, yet they acquieſce entirely in what he Propoſes. He no ſooner opens his Mouth in ſaying, *I think ſuch and ſuch a thing proper, let's detach Ten or Twenty Men*, &c. than 'tis put in Execution, without the leaſt Oppoſition. Beſides the great Leader there are ſome other Leaders that Head a certain number of Warriors who follow them out of Friendſhip and Reſpect; and theſe are not look'd upon as as Leaders or Commanders by any other than their own Family or Followers.

When the old Men think it proper that a Party of Warriors ſhould take the Field, the *Great Leader* who always aſſiſts at the Council, hath the privilege of making his choice whether he'll Head them himſelf, or ſtay at home in the Village. If he hath a mind to go himſelf, he orders the Cryer of that Nation to make publick Proclamation in all the Streets of the Village, That on ſuch a Day he gives the Feaſt of War to thoſe who

pleaſe

pleaſe to be preſent. Then, thoſe who have a mind to go in that Party, ſend their Diſhes to the General's Houſe on the appointed day, and are ſure to be there themſelves before noon. When the Company is all gather'd, the General walks out to a publick place with his Club in his hand, being followed by the Warriours who ſit down round him. This done, there comes ſix Savages, with as many Kettle-Drums, which make a Clutter, rather than a Warlike Sound. Theſe Drummers ſit down ſquat upon their Tails by a Poſt fix'd in the Center of the great Ring: And at the ſame time, the General fixes his Eyes upon the Sun, all the Company following his example, and makes his Addreſſes to the Great Spirit; after which a Sacrifice is commonly offer'd up. When this Ceremony is over, he ſings the Song of War, the Drummers beating Time to him after their way; and at the end of every Period, which contains one of his Exploits, he knocks againſt the Poſt with his Club. When he has made an end of his Song, each Warriour ſings in his turn after the ſame faſhion, provided he has made a Campagne before; for if he has not, he's doom'd to Silence. This done, the whole Company returns to the General's Hutt, where they find their Dinner ready for them.

If the General do's not think it fit to Command the Party in Perſon, and chooſes to ſtay at home; the Warriours that deſign to go upon the Party, chooſe one of the *Under-Leaders* that I mention'd but now: And the *Under-Leader* thus choſen, obſerves the ſame Ceremonies of Addreſſing the Great Spirit, Sacrificing, Singing, and Feaſting. The laſt Ceremony is continued every day till they March out.

Some of theſe Parties go half way, or three quarters of their way in Canows; particularly

thoſe

those who live upon the Banks of Lakes, as well as the *Iroqueſe*. The *Iroqueſe* have this advantage over their Enemies, that they are all Arm'd with good Fire-Locks; whereas the others who uſe thoſe Engines only for the Shooting of Beaſts, have not above half their number provided with 'em: And 'tis for this reaſon, that the nearer they come to their Enemies Country, the leſs they ſpread out in Hunting or Shooting, eſpecially with Fire-Arms, the report of which might Alarm the Enemy. When they come within thirty or forty Leagues of danger, they give over Hunting and Shooting, being afraid to fire their Guns; and content themſelves with the *Indian Corn*, of which each of them carries a Bag of ten pound weight; and upon which they feed, after 'tis mix'd with a little Water without Boiling.

When the *Illineſe*, the *Outagamis*, the *Hurons*, and the *Sauteurs* wage War with the *Iroqueſe*, and have a mind to make a bold Attempt; if there be but thirty of them, they'll march directly up to the end of the Village, preſuming that in caſe of a diſcovery, they can eaſily ſave themſelves by their good Heels. In the mean time, they have the Precaution to March one after another; and he that comes laſt takes care to ſtrow the Ground with Leaves, in order to cover their footſteps. After they have paſt the Village, and are got into the *Iroqueſe* Country, they run all night; and in the day time lye flat upon their Bellies, in the Copſes and Thickets, being ſometimes diſpers'd, and ſometimes all in a Body. Towards the Evening, or as ſoon as the Sun ſets, they Spring out from their Ambuſcade, and fall upon every one they meet, without ſparing either Age or Sex: For 'tis a cuſtomary thing with theſe Warriours to ſhew no Mercy, not to Children and Women. After they have finiſh'd their Maſſacre, and taken the

the Hair off the Heads of the Dead, they have the boldneſs to make a Funeral Cry. If they ſee any *Iroqueſe* at a diſtance, they ſtrain their Voices to acquaint 'em that they have kill'd ſome of their Folks, whom they may take care to Bury: That the Action was accompliſh'd by ſuch a Leader and ſuch a Nation. This done, they all betake themſelves to Flight by different Roads, and run with their utmoſt ſpeed till they come to a general place of Rendezvous, about thirty or forty Leagues off. In the mean time, the *Iroqueſe* do not give themſelves the trouble of purſuing them, as being ſenſible that they are not ſo nimble Footed as to overtake 'em.

If theſe Parties are two or three hundred Men ſtrong, they'll venture to enter the Village in the Night time; making one or two of their Warriours to Scale the Paliſſadoes and open the Gates, in caſe they are ſhut. But you muſt know, that the *Outaouas*, as well as the other Savages that have not ſo much Courage and Activity, content themſelves with purſuing the *Iroqueſe* in the Countries where they Hunt or Fiſh: For they dare not come within forty Leagues of their Villages, unleſs they know of a place of Refuge, in caſe of a diſcovery or purſuit: And there can be no other Refuge than ſome little Forts kept up by the *French*.

The Savages never take any Priſoners at the Gates of their Enemies Villages; by reaſon of the Expedition they are oblig'd to make in running Night and Day to ſave themſelves: 'Tis in the Hunting and Fiſhing Countries, and in the other places that afford them an opportunity of ſurprizing their Enemy, that they take 'em Priſoners: For upon ſuch occaſions, the weaker ſide being forc'd to give way, and to maintain a running Fight without any Order or Diſcipline, while

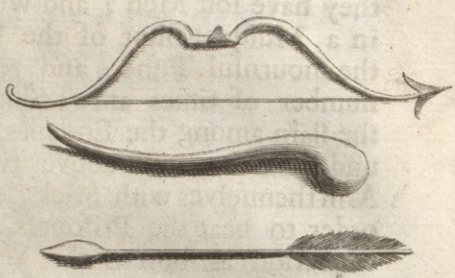
while every one flies his own way, 'tis not poſſible but that the Conquerors muſt take Priſoners: And there's always ſome ſtrong brawny Savages who know how to throw down the Priſoner dextrouſly, and to bind him in a moment. But there are ſome of the defeated Parties, who chooſe rather to kill themſelves than to be took Priſoners; and others are ſo obſtinate that they muſt be Wounded before they can be catch'd. As ſoon as a Savage is Fetter'd, he ſings his Death Song, after the manner deſcrib'd in my 23d Letter. The *Iroqueſe* that have the misfortune to be catch'd, have nothing to expect but fearful Torture, if they fall into the hands of the *Oumamis*, the *Outaouas*, the *Algonkins*, and the Savages of *Canada*: For theſe People are extream cruel to their Priſoners. The leaſt Puniſhment they inflict upon 'em, is, that of obliging the poor Wretches to put their Finger into the mouth of a lighted Pipe; which makes an agreeable diverſion to the Conqueror in his Journey home. The other Nations uſe their Priſoners with much more Humanity. From hence we may conclude, that we ought to make a great difference between the ſeveral Nations of *Canada*; ſome of which are Warlike, others Cowardly; ſome a lively Active People, others Heavy and Dull: In a Word, the Caſe is the ſame in *America* as it is in *Europe*, where every Nation has not the Virtues or Vices of another. For the *Iroqueſe*, and the other Nations that I nam'd along with them, burn all their Priſoners; whereas the other Nations content themſelves with the keeping of them in Slavery, without putting any to Death. 'Tis the firſt ſort that I mean to ſpeak of in the three enſuing Paragraphs.

As

As ſoon as a party of *Barbarians* approach their own Village, they make as many Dead-Cries as they have loſt Men; and when they come within a Muſquet-Shot of the Village, they renew the mournful Tune; and repeat it for a certain number of times anſwerable to the number of the ſlain among the Enemies. Then the Youths under ſixteen, and above twelve years of age, Arm themſelves with Sticks, and make a Lane in order to beat the Priſoners, which they put in execution as ſoon as the Warriours have made their entry, carrying the Hair of thoſe they have ſlain upon the end of their Bows.

The next day, the old Men meet in Council upon the diſtribution of the Priſoners, which are commonly preſented to ſuch Married Women or Maids as have loſt Relations in the Expedition, and to thoſe that want Slaves. After the diſtribution is adjuſted, three or four Young Scoundrels of the Age of fifteen, take the Priſoners and conduct them to theſe Women or Girles. Now, if the Woman to whom the preſent is made, means that the poor Wretch ſhould die, ſhe gives him to underſtand that her Father, her Brother, her Husband, *&c.* having no Slaves to ſerve them in the Country of the Dead, it behoves him to take a Journey thither out of hand. If evidence be brought that the poor Slave has kill'd either Women or Children in his lifetime, the young Executioners lead him to a Woodpile, where he is forc'd to undergo the diſmal Torments mentioned in my 23d Letter; and ſometimes ſomewhat that is yet more terrible. But if the unfortunate Priſoner can make it appear that he only kill'd Men, they content themſelves with the Shooting of him. If the Woman or Girl has a mind to ſave the Priſoners life (which often happens) ſhe takes him by the hand; and

after



A Bow

Club call'd Casse-téte

an Arrow



avage taken in war and burnt by his Enemies



A woman that condemns to death a prisoner that is given her



avage Shot.



A woman that gives a prisoner his life



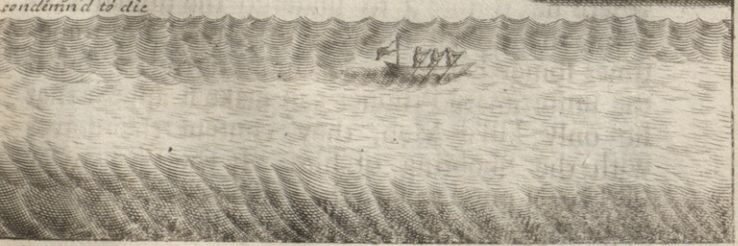
the Village



eating of the prisoners that condemn'd to die



The Savages returning to the Village.



after conducting him into the Hut, cuts his Bonds and orders him Cloaths, Arms, Victuals and Tobacco. This favour is usually accompany'd with these words. *I have given thee thy life, I have knock'd off thy chains, pluck up a good heart, serve me well, be not ill minded, and thou shalt have whereupon to comfort thee for the loss of thy Country and thy Relations.* Sometimes the *Iroquese* Women adopt the Slaves that are presented to 'em, and then they are look'd upon as Members of the Nation. As for the Women Prisoners they are distributed among the Men, who are sure to grant 'em their lives.

You must take notice that the Savages of *Canada* never exchange their Prisoners. As soon as they are put in Chains, their Relations and the whole Nation to which they retain, look upon 'em as dead; unless it be that they were so much Wounded when they were taken, that they could not possibly kill themselves. These indeed they receive when they make their escape; but if the other Prisoners should offer to return, they would be contemn'd by their neareſt Relations, and no body would receive 'em. The way of waging War among the Savages is so harsh, that one must have a Body of Steel to bear the Fatigues they are oblig'd to undergo. Now if we joyn to this inconveniency that of their giving but little Quarter to one another; and for the most part, without any regard either to Women or Children, we will not think it strange that the number of their Warriours is so small, that sometimes one Nation can scarce muster up a thousand.

The Savages are never rash in declaring War; they hold frequent Councils before they resolve upon it, and must be very well assur'd of the steddiness of the Neighbouring Nations, whose

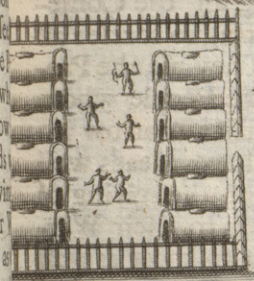
Alliance or Neutrality they require. Beſides, before they come to ſuch a reſolution, they make it their buſineſs to fathom the Minds of ſuch Nations as lye remote ; to the end that they may take juſt meaſures, by weighing all the Conſequences ſeriouſly, and endeavouring to foreſee all the accidents that may happen. They uſe the Precaution of ſending Deputies to the People whom they propoſe for their Allies, to make a narrow inquiry whether their Old Men have Heads well turn'd for Government, and for the giving of judicious and ſeaſonable Counſels to their Warriours, whoſe number they want to know as well as their Valour and Experience. The next thing that they have in view, is the carrying on of the Trade of Skins with the *French* without diſadvantage, and the Hunting of Beavers in Winter without expoſing themſelves to danger. After all, they make this propoſal to their Allies ; that they ſhall engage not to put an end to the War till their Enemies are intirely deſtroy'd, or elſe oblig'd to abdicate their Country.

Their way of declaring War is this : They ſend back to the Nation that they have a mind to quarrel with, a Slave of the ſame Country ; with orders to carry to the Village of his own Nation an Axe, the Handle of which is painted red and black. Sometimes they ſend three or four ſuch Slaves, obliging them to promiſe before hand, that they ſhall not bear Arms againſt them ; and commonly this Promiſe is religiouſly obſerv'd.

It remains only to acquaint you how they make Peace ; you muſt know that the Savages never think of an Accommodation till after a long War : But when they are ſenſible that 'tis their Intereſt to come to it they detach five, or ten, or fifteen, or twenty Warriors, to make a Pro-

The Calumet of peace being a great pipe &c:

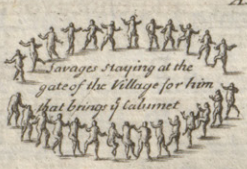




A Savage carrying ye calumet of peace and dancing



Savages staying at the gate of the Village for him that brings ye calumet



Strangers



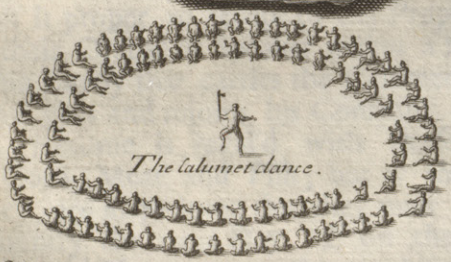
Savage Villages



Savages demanding passage

A canow going from ye Village to meet 'em

The canow that goes before with the calumet of Peace



The Calumet dance.



The counsel of ye Old men



The dance of War

Propoſal to the Enemies. Theſe Commiſſioners go ſometimes by Land, and ſometimes in Canows, and always carry the great Calumet of Peace in their Hand, much after the ſame manner as a Cornet carries his Standard. I ſet forth in my Seventh Letter what a profound Veneration all the Savages of *Canada* have for this famous Pipe. There was not one Inſtance of their Violating the Sacred Rights of this Pipe before the Embaſſy of *Chevalier Do*, at which time they took occaſion to revenge the Buſineſs of the *Rat*, as I gave you to know in my Seventeenth Letter. If the Commiſſioners of Peace march by Land, as ſoon as they arrive within a Musket-ſhot of the Village, ſome young Men march out and poſt themſelves in an oval Figure. This done, the Commiſſioner that carries that great ſign of Peace, makes up towards them, ſinging and dancing the Calumet Dance; which he continues to do while the old Men meet in Council. If the Inhabitants of the Village do not think it proper to accept of the Propoſal of Peace, their Orator or Speaker makes a Harangue to the Envoy that carries the Calumet, who upon that goes and rejoins his Company. This Pacifick Retinue is regal'd with Preſents of Tents, Corn, Meat and Fiſh; but at the ſame time they are acquainted that they muſt depart their Country the next Day. If on the other Hand, the old Men agree to the concluſion of a Peace, they march out and meet the Commiſſioners, and after conducting the whole Company into the Village, provide them with extraordinary good Lodgings and a plentiful Table, during the whole courſe of the Negotiation. When the Commiſſioners come by Water they ſend out a Canow while the reſt lye by; and as ſoon as this Canow comes near to the Village, the Inha-

bitants of the Village ſend out another to meet it, and conduct the Propoſer of Peace to their Habitations, where the Ceremonies are perform'd after the ſame manner as before. This great Calumet is likewiſe made uſe of by the Confederate Savages, that demand Paſſage thro' the Country of their Allies, whether by Land or Water, in purſuance of Warlike or Hunting Expeditions.

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## *A View of the Heraldry, or the Coats of Arms of the* Savages.

AFter a peruſal of the former Accounts I ſent you of the Ignorance of the Savages with reference to Sciences, you will not think it ſtrange that they are unacquainted with Heraldry. The Figures you have repreſented in this Cut will certainly appear ridiculous to you, and indeed they are nothing leſs: But after all you'l content your ſelf with excuſing theſe poor Wretches, without rallying upon their extravagant Fancies. They make uſe of the Blazoning repreſented in the Cut, for the following Purpoſes.

When a Party of Savages have routed their Enemies in any Place whatſoever, the Conquerours take care to pull the Bark off the Trees for the height of five or ſix Foot in all Places where they ſtop in returning to their own Country; and in honour of their Victory paint certain Images with Coal pounded and beat up with Fat and Oyl. Theſe Pictures, which are deſign'd and explain'd in the inſuing Chapter, continue upon the peel'd Tree for ten or twelve Years,



The arms of the Oütagamis call'd foxes



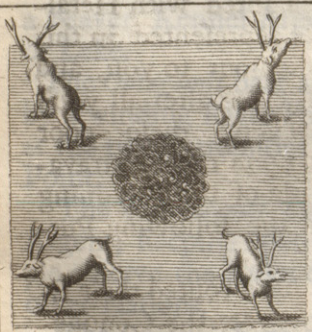
The arms of the Outchipoues alias Sauteurs



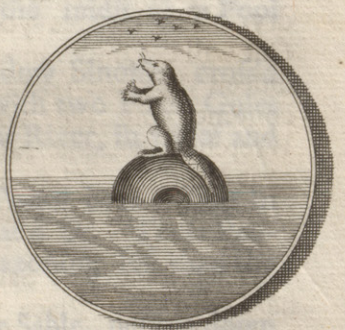
The arms of the Pouteouatamis call'd Puants



The arms of the Oumamis.



The arms of ỹ Outaouas 5 nations.



The arms of the Hurons



The arms of ỹ Illinese



The arms of the Nadoüessis.

Years, as if they were Grav'd, without being defac'd by the Rain.

This they do to give all Paſſangers to underſtand what Exploits they have done. The Arms for the Nation, and ſometimes a particular Mark for the Leader of the Party, are painted in Colours upon theſe ſtrip'd Trees; and for that reaſon 'twil not be improper to ſubjoin a Deſcription of 'em.

The five *Outaouaſe* Nations have a *Sinople* or Green Field, with four Elks in Sable Canton'd, and looking to the four Corners of the Eſcutcheon, there being a heap of Sand in the middle.

The *Illineſe* bear a Beech Leaf with a Butterfly Argent.

The *Nadoueſſis* or *Scioux* have a Squirrel *Gules*, gnawing a Citron *Or*.

The *Hurons* bear a Beaver Sable, ſet ſquat upon a Beaver Kennel Argent, the midſt of a Pool or Lake.

The *Outagamis* bear a Meadow Sinople, croſs'd by a winding River Pale, with two Foxes Gules at the two Extremities of the River, in Chief and Point.

The *Pouteoutamis* call'd *Puants* bear a Dog in Argent, ſleeping upon a Mat *d' Or*. Theſe People obſerve the Rules of Blazoning leſs than the other Nations.

The *Oumamis* have a Bear Sable, pulling down with his two Paws a Tree Sinople moſſy, and laid along the Eſcutcheon.

The *Oucahipoues*, call'd *Sauteurs*, have an Eagle Sable, pearching upon the top of a Rock Argent, and devouring an Owl *Gules*.

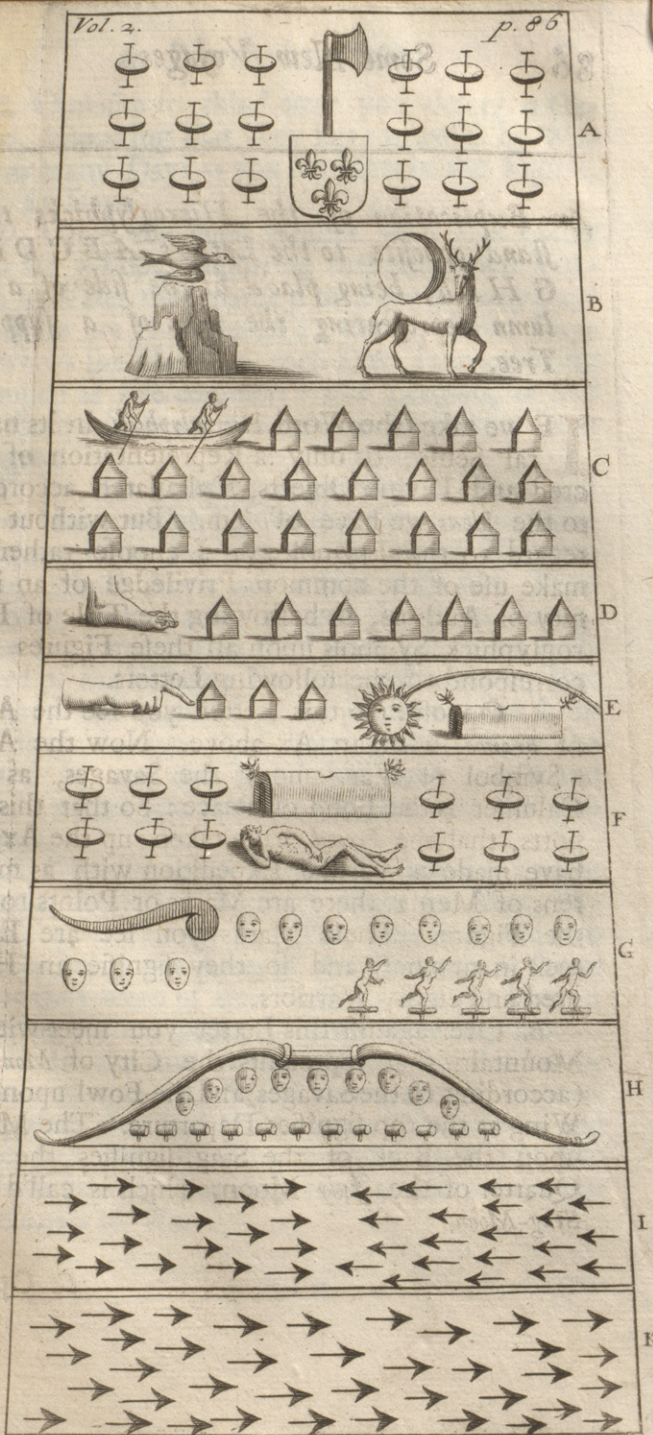
*An Explication of the Hieroglyphicks that ſtand oppoſite to the Letters A B C D E F G H I K, being plac'd at the ſide of a Column repreſenting the Foot of a ſuppos'd Tree.*

IF we take the Word *Hieroglyphick* in its natural Senſe, 'tis only a Repreſentation of Sacred and Divine Objects, Calculated according to the *Ideas* we have of 'em. But without any regard to the Etymology, I chooſe rather to make uſe of the common Priviledge of an infinity of Authors, in beſtowing the Title of Hieroglyphick Symbols upon all theſe Figures that correſpond to the following Letters.

*A.* Oppoſite to this Letter you ſee the Arms of *France*, with an Ax above. Now the Ax is a Symbol of War among the Savages, as the Calumet is the Bond of Peace: So that this imports, that the *French* have taken up the Ax, or have made a Warlike Expedition with as many tens of Men as there are Marks or Points round the Figure. Theſe Marks you ſee are Eighteen in number, and ſo they ſignifie an Hundred and eighty Warriors.

*B.* Over againſt this Letter you meet with a Mountain that repreſents the City of *Monreal*, (according to the Savages) and the Fowl upon the Wing at the top ſignifies Departure. The Moon upon the Back of the Stag ſignifies the firſt Quarter of the *July* Moon, which is call'd the *Stag-Moon*.

*C.* Oppo-


A
B
C
D
E
F
G
H
I
K

*C.* Oppoſite to this Letter you deſcry a Canow, importing that they have travel'd by Water as many Days as you ſee Huts in the Figure, *i. e.* 21 Days.

*D.* Upon the ſame parallel with this Letter you ſee a Foot, importing that after their Voyage by Water they march'd on Foot as many Days as there are Huts deſign'd; that is, ſeven Days Journeys for Warriors, each Days Journey being as much as five common *French* Leagues, or five of thoſe which are reckon'd to be twenty in a Degree.

*E.* By this Letter you perceive a Hand and three Huts, which ſignifie that they are got within three Days Journey of the *Iroqueſe Tſonnontouans*, whoſe Arms are a Hut with two Trees leaning downwards, as you ſee them drawn. The Sun imports that they were juſt to the Eaſtward of the Village: For you muſt obſerve, that if they had march'd to the Weſtward the Arms of theſe Savages had been plac'd where the Hand is, and the Hand had been turn'd and plac'd where you now ſee the Hut with the two Trees.

*F.* Oppoſite to this Letter you perceive twelve Marks, ſignifying ſo many times ten Men, like thoſe at the Letter *A.* The Hut with the two Trees being the Arms of the *Tſonnontouans* ſhews that they were of that Nation; and the Man in a lying poſture ſpeaks that they were ſurpris'd.

*G.* In the row which anſwers to this Letter there appears a Club and eleven Heads, importing that they had kill'd eleven *Tſonnontouans*, and the five Men ſtanding upright upon the five Marks ſignifie, that they took as many times ten Priſoners of War.

*H.* Oppoſite to this Letter you ſee nine Heads in an Arch, the meaning of which is, that nine of the Aggreſſors or of the Victorious ſide (which I ſuppoſed to be *French*) were kill'd; and the twelve Marks underneath ſignifie that as many were Wounded.

*I.* Oppoſite to this Letter you ſee Arrows flying in the Air, ſome to one ſide and ſome to the other, importing a vigorous Defence on both ſides.

*K.* At this Letter you ſee the Arrows all pointed one way, which ſpeaks the worſted Party either flying or fighting upon a Retreat in diſorder.

The meaning of the whole is in a few Words as follows. An Hundred and eighty *French* Men ſet out from *Monreal* in the firſt Quarter of the *July* Moon, and ſail'd twenty one Days; after which they march'd thirty five Leagues over Land and ſurpris'd a hundred and twenty *Tſonnontouans* on the Eaſt ſide of their Village, eleven of whom were Kill'd, and fifty taken Priſoners; the *French* ſuſtaining the loſs of nine Kill'd and twelve Wounded, after a very obſtinate Engagement.

This may ſerve to prompt you and me to return thanks to God for vouchſafing to us the means of expreſſing our Thoughts by the bare ranking of twenty three Letters, and above all of Writing in leſs than a Minute a Diſcourſe that the *Americans* cannot Decypher with their impertinent Hieroglyphicks in the ſpace of an Hour. Though the number of thoſe dark Symbols is of no large extent, yet 'tis very perplexing to an *European*; for which Reaſon I have contented my ſelf in learning only ſuch of 'em as are moſt Eſſential; the knowledge of which

I owe

I owe to Neceſſity more than Curioſity. I could ſend you others that are as extravagant as theſe I now ſend you; but conſidering that they will be of no uſe to you, I chooſe to ſave my ſelf the labour of drawing them upon Paper, and you the trouble of looking 'em over.

*I am, Sir,*

*Yours, &c.*

# A CONFERENCE OR DIALOGUE BETWEEN THE *AUTHOR* and *ADARIO*, A Noted Man among the SAVAGES.

CONTAINING

*A Circumstantial View of the Customs and Humours of that People.*

*Lahontan.* I Am infinitely well pleas'd, my dear *Adario*, that I have an opportunity of reasoning with you upon a Subject of the greatest Importance; for my business is to unfold to you the great Truths of Christianity.

*Adario*, I am ready to hear thee, my dear Brother, in order to be inform'd of a great many things that the Jesuits have been Preaching up for

for a long time; and I would have us to discourse together with all the freedom that may be. If your Belief is the same with that of the Jesuits, 'tis in vain to enter into a Conference; for they have entertain'd me with so many Fabulous and Romantick Stories, that all the credit I can give 'em, is to believe, that they have more Sense than to believe themselves.

*Lahontan*, I do not know what they have said to you; but I am apt to believe that their Words and mine will agree very well together. The Christian Religion is a Religion that Men ought to profess in order to obtain a place in Heaven. God hath permitted the discovery of *America*, meaning to save all Nations that will follow the Laws of Christianity. 'Twas his Divine Pleasure that the Gospel should be Preach'd to thy Nation, that they may be inform'd of the true way to Paradise, the blessed Mansion of good Souls. 'Tis pity thou wilt not be perswaded to make the best use of the Favours and the Talents that God hath bestow'd upon thee. Life is short; the Hour of our Death is uncertain, and Time is precious. Undeceive thy self therefore, as to the imagin'd Severity of Christianity, and imbrace it without delay, regrating the loss of those Days thou has spent in Ignorance, without a due sense of Religion and Worship, and without the knowlege of the true God.

*Adario*. How do you mean, *without the Knowledge of the True God?* What! are you mad? Do'st thou believe we are void of Religion, after thou hast dwelt so long amongst us? Do'st not thee know in the first place, that we acknowledge a Creator of the Universe, under the Title of the Great Spirit or Master of Life; whom we believe to be in every thing, and to be unconfin'd to Limits? 2. That we own the Immortality of the Soul.

3. That

3. That the Great Spirit has furnish'd us with a Rational Faculty, capable of distinguishing Good from Evil, as much as Heaven from Earth; to the end that we might Religiously observe the true Measures of Justice and Wisdom. 4. That the Tranquility and Serenity of the Soul pleases the Great Master of Life: And on the other hand, that he abhors trouble and anxiety of Mind, because it renders Men Wicked. 5. That Life is a Dream, and Death the Season of Awaking, in which the Soul sees and knows the Nature and Quality of all things, whether visible or invisible. 6. That the utmost reach of our Minds can't go one Inch above the Surface of the Earth: So that we ought not to corrupt and spoil it by endeavouring to pry into Invisible and Improbable things. This my dear Friend is Our Belief, and we act up to it with the greatest Exactness. We believe that we shall go to the Country of Souls after death; but we have no such apprehension as you have, of a good and bad Mansion after this Life, provided for the good and bad Souls; for we cannot tell whether every thing that appears faulty to Men, is so in the Eyes of God. If your Religion differs from ours, it do's not follow that we have none at all. Thou knowest that I have been in *France*, *New-York* and *Quebec*; where I Study'd the Customs and Doctrines of the *English* and *French*. The *Jesuits* allege, that out of five or six hundred sorts of Religions, there's only one that is the good and the true Religion, and that's their own; out of which no Man shall 'scape the Flames of a Fire that will burn his Soul to all Eternity. This is their allegation: But when they have said all, they cannot offer any Proof for it.

*Lahontan.* They have a great deal of reaſon, *Adario*, to aſſert that there are bad Souls; for without ſtraggling far for a Proof, they need only to give thine for an Inſtance. He that is unacquainted with the Truths of the *Chriſtian Religion*, is not capable of receiving a Proof. All that thou haſt offer'd in thy own defence is prodigious Madneſs. The Country of Souls that thou ſpeakeſt of is only a Chimerical Hunting Country: Whereas our Holy Scriptures inform us of a Paradiſe, Seated above the remoteſt Stars, where God does actually reſide; being incircled with Glory, and the Souls of all the Faithful Chriſtians. The ſame very Scriptures make mention of a Hell, which we take to be Situated in the Centre of the Earth: And in which the Souls of all ſuch as reject Chriſtianity, as well as thoſe of bad Chriſtians, will burn for ever without Conſumption. This is a Truth that you ought to think of.

*Adario.* Theſe Holy Scriptures that thou quoteſt every foot, as well as the *Jeſuits*, require that mighty Faith which the Good Fathers are always teazing us with. But this can be nothing but a perſuaſion: To believe, Importsno more than to be perſuaded of a thing: and to be perſuaded or convinc'd, is to ſee a thing with one's eyes, or to have it recommended by clear and ſolid Truths. Now how can I have that Faith, ſince thou canſt neither prove a tittle of what thou ſay'ſt, nor ſhew it me before my eyes. Believe me, my Friend; do not wrap up thy Mind in obſcurity; give over the viſionary thoughts of theſe Holy Scriptures, or elſe let us make an end of our Conferences upon that Head; for according to our Principles, we muſt have probability in every thing we admit of. What Ground haſt thou for the Deſtiny of the good Souls, who are

lodg'd

lodg'd with the Great Spirit above the Stars, or the Fate of the bad ones that ſhall burn for ever in the Centre of the Earth? Thou canſt not but charge God with Tyranny, if thou believeſt that he Created but one ſingle Man, with intent to render him eternally Miſerable amidſt the Flames in the Centre of the Earth. I know you'll pretend, that the Holy Scriptures prove that Great Truth: But granting it to be ſo, then the Earth muſt be of eternal Duration; which the *Jeſuits* deny. That flaming Place muſt therefore ceaſe to be, when the Earth comes to be conſum'd. Beſides, how canſt thou imagine, that the Soul which is a pure Spirit, a thouſand times ſubtiler and lighter than Smoak; how canſt thou imagine, I ſay, that this airy Being ſhould move to the Centre of the Earth, contrary to its natural tendency? 'Tis more likely, it ſhould mount upwards and fly to the Sun, where you may fix that fiery place more reaſonably; eſpecially conſidering that this Star is much bigger, and infinitely more hot than the Earth.

*Lahontan.* Hark ye me, my dear *Adario*, thy Blindneſs is ſcrew'd up to an extremity, and the hardneſs of thy Heart makes thee reject this Faith and theſe Scriptures; the truth of which does eaſily appear, if one would but lay aſide Prejudices: For you have nothing to do but to caſt your Eye upon the Prophecies contain'd in the Sacred Pages; which beyond all diſpute were Written before they came to paſs. This Sacred Hiſtory is confirm'd by *Heathen* Authors, and by the Monuments of greateſt Antiquity, and thoſe the moſt unconteſted that paſt Ages can afford. Believe me, if thou wouldſt but reflect upon the manner in which the Religion of *Jeſus Chriſt* was Eſtabliſh'd in the World, and the Change that it wrought; if thou hadſt but a juſt view of the Cha-

Characters of Truth, Sincerity and Divinity that ſhine in the Scriptures: In a word, if thou didſt but enter into the particulars of our Religion; thou wouldſt ſee and be ſenſible, that its Doctrines and Precepts, its Promiſes and Threats, are not chargeable with any abſurdity; nor with any ill deſign, or any thing that runs contrary to our natural Sentiments: And that nothing is more ſuitable to right Reaſon, and the Principles of Conſcience.

*Adario.* This is the ſame Stuff that the *Jeſuits* have had up above a hundred times. They will have it, that ſome five or ſix thouſand years ago, all that is ſince come to paſs, was then unchangeably decreed. They lay down the way in which the Heavens and the Earth were Created; and tell you, that Man was made of the Duſt of the Earth, and the Woman out of oneof his Ribs, as if God had not made her of the ſame Stuff; that a Serpent tempted this Man in a Garden of Fruit-Trees to eat of an Apple, which was the occaſion that the Great Spirit put his own Son to Death, on purpoſe to ſave all men. If I ſhould ſay that theſe advances have a greater appearance of fabulouſneſs than of truth, you would cloſe upon me with Reaſons fetch'd from your Bible: But according to your own words, this Scripture of yours had not always a Being; the invention of it bears the date of ſome three thouſand years ago; and 'twas not Printed till within theſe four or five Centuries. Now, conſidering the divers events that come round in the courſe of ſeveral Ages, one muſt certainly be very credulous in giving credit to ſo many idle Stories as are huddled up in that great Book that the Chriſtians would have us to believe. I have ſeen ſome of the Books that the *Jeſuits* Writ of our Country; and thoſe who knew how to read 'em,

'em, explain'd to me the ſenſe of 'em in the Language that I ſpeak; but I found they contain'd an infinity of Lyes and Fictions heap'd up one above another. Now, if we ſee with our eyes that Lyes are in Print, and that things are not repreſented in Paper as they really are; how can you preſs me to believe the Sincerity of your Bible that was Writ ſo many Ages ago, and Tranſlated out of ſeveral Languages by ignorant Men that could not reach the juſt Senſe, or by Lyars who have alter'd, interpolated, or pared the Words you now read. I could mention ſeveral other Objections, which in the end will perhaps influence thee in ſome meaſure, to own that I have ſome reaſon to confine my Belief to ſuch things as are viſible and probable.

*Lahontan.* Poor *Adario*, I have laid before thee; the certainty and evidence of the Chriſtian Religion; but inſtead of being convinc'd, thou look'ſt upon my Proofs as Chimerical, and offereſt the moſt fooliſh Reaſons in the World. You quote the Falſhoods Written in the Accounts of your Country that you have ſeen; as if the Jeſuits who Writ 'em could not have been impos'd upon by thoſe who ſupplied them with ſuch Memoirs. You muſt conſider, that theſe Deſcriptions of *Canada* are Bawbles that cannot come into the Ballance with the Books that treat of Sacred things; ſuch things as a hundred different Authours have Writ of, without contradicting one another.

*Adario.* How do you mean, *without contradicting one another*? Why! That Book of Holy Things, is not it full of Contradictions? Theſe Goſpels that the Jeſuits ſpeak of, do not they occaſion diſcord between the *French* and the *Engliſh*? And yet if we take your word for it, every Period of that Book ſprung from the Mouth

of

of the Great Spirit. But if the Great Spirit mean'd that his Words ſhould be underſtood, why did he talk ſo confuſedly, and cloath his Words with an ambiguous Senſe? One or two things muſt follow from this advance. If he was born and died upon the Earth, and made ſpeeches here, why, then his diſcourſes muſt be loſt; for he would certainly have ſpoke ſo diſtinctly and plainly, that the very Children might conceive his meaning. Or, if you will have the Goſpels to be his genuine Words, and contain nothing but what flow'd from him; why, then he muſt have come to raiſe Wars in the World inſtead of Peace; which cannot be. The *Engliſh* have told me that tho' their Goſpels contain the ſame Words with the *French*, yet there's as great a difference between their Religion and yours, as between Night and Day. They ſay poſitively that their's is the beſt; and on the other hand, the Jeſuits allege, that the Religion of the *Engliſh*, and of a thouſand Nations beſides, is good for nothing. If there be but one true Religion upon Earth, who muſt I believe in this caſe? Who is it that do's not take their own Religion to be the moſt perfect? How can the Capacity of Man be able to ſingle out that Divine Religion from amongſt ſo many more, that lay claim to the ſame Title? Believe me, my dear Brother, the Great Spirit is Wiſe, all his Works are perfect; 'tis he that made us, and he knows perfectly well what will become of us. 'Tis our part to act freely, without perplexing our thoughts about future things. He order'd thee to be Born in *France*, with intent that thou ſhouldeſt believe what thou neither ſeeſt nor conceiveſt; and me he has caus'd to be Born a *Huron*, to the end that I ſhould give credit to nothing but what I underſtand, and what my reaſon teaches me.

*Lahontan.* Reaſon teaches thee to be a Chriſtian, and yet you refuſe to be ſuch. If you would, you might underſtand the Truths of our Goſpel, in which all things are of a piece, and nothing can be found that ſavours of Contradiction. The *Engliſh* are Chriſtians as well as the *French*; and tho' theſe two Nations have ſome difference upon the ſcore of Religion, it only relates to ſome Paſſages of Scripture, that they underſtand different ways. The firſt and principal Point that occaſions ſo many diſputes, is this. The *French* believe that ſince the Son of God ſaid, that his Body was in a morſel of Bread; we are bound to take it for a truth, in regard that he could not lie. He told his Apoſtles that the Bread was truly his Body, and that they ought to eat it, and to perpetuate that Ceremony in Commemoration of him. Accordingly this Precept is obſerv'd; for ſince the death of that God made Man, the Sacrifice of the Maſs is perform'd every day among the *French*, who make no doubt of the real preſence of the Son of God in that bit of Bread. But the *Engliſh* pretend, that the Son of God being in Heaven, cannot be Corporally preſent upon Earth, and that his words inſuing upon that Inſtitution (the repetition of which would be tedious to thee) are evidence that he is only Spiritually preſent in the Bread. This is all the difference between them and us; for as to the other Points, they are ſo trifling, that we could eaſily come to an accommodation upon 'em.

*Adario.* I perceive then, the words of the Son of the Great Spirit are chargeable with ſelf-contradiction or obſcurity; for as much as you and the *Engliſh* diſpute about his meaning with ſo much heat and animoſity: And this ſeems to be the principal Spring of the hatred that theſe two Nations

Nations bear to one another. But that is not what I inſiſt upon. Doſt thou hear, my Brother; both the one and the other muſt needs be fools, in believing the Incarnation of a God; conſidering the ambiguity of thoſe Diſcourſes mention'd in your Goſpel. There you meet with an infinity of things which are too groſs to come from the Mouth of ſo perfect a Being. The Jeſuits aſſure us, that the Son of the Great Spirit declar'd that he ſincerely deſired the Salvation of all Men. Now, if he deſires it, doubtleſs it muſt come to paſs; and yet they are not all Sav'd neither, for as much as he has ſaid; *many are call'd, but few are choſen.* This I take to be a plain Contradiction. The Fathers reply, that God does deſire the Salvation of men, but upon the condition that they deſire it themſelves. But after all, we do not find that God has added that Clauſe, for if he had, he had not ſpoke ſo poſitively. But the Myſtery lies here. The Jeſuits have a mind to pry into the Secrets of the Almighty, and to aſſume what himſelf did not pretend to, for he mention'd no ſuch condition. The caſe is the ſame, as if the great Captain General of the *French* ſhould give notice by his Viceroy, that 'tis his pleaſure that all the Slaves of *Canada* ſhould be Tranſported to *France*, where they might all grow rich; and thereupon the Slaves ſhould make anſwer that they will not go, becauſe that great Captain cannot deſire it unleſs they be of the ſame mind themſelves. Is not it true, my Brother, that their anſwer would be ridicul'd, and they would be forc'd to go to *France* againſt their will? Can you offer any thing to the contrary? In a word, the Jeſuits have commented to me upon ſo many Expreſſions in that Book that contradict one another, that I'm amaz'd to find that they ſtill call it the

Holy Scriptures. 'Tis written there, that the first man whom the Great Spirit made with his own Hands, did eat of a forbidden Fruit, for which both he and his Wife were punish'd, as being equally Criminal. Now, let's suppose the Punishment inflicted upon the account of the Apple to be what you will; this poor Man had nothing to complain of, but that the Great Spirit knowing that he would eat of it, should have Created him to be Miserable. But let's consider the case of his Posterity, who according to the Jesuits are involv'd in his Overthrow: Are the Children Blame-worthy for the Gluttony of their Father and their Mother? If a man Murder'd one of our Kings, must the Punishment reach to his whole Generation; to Fathers, Mothers, Uncles, Cousins, Sisters, Brothers, and all his other Relations? Shall we suppose, therefore, that when the Great Spirit gave this Man a Being, he knew not what he might do after his Creation? But that cannot be. But let's suppose again that all his Posterity were accomplices of the Crime, (which at the same time is an unjust supposition) do's not your Scripture make this Great Spirit to be a Being of such Mercy and Clemency, that his Loving-Kindness to the Human Race leaves all Conception far behind it? Is not he so great and so puissant, that if all the Spirits of men that either are, or have been, or are to come, were united in one Person, 'twould be impossible for that Mighty one to comprehend the least tittle of his Omnipotence? Now, since his goodness and mercy are so transcendent, can't he by one Word vouchsafe a Pardon to that man and all his descendants? And since he is so powerful and great, how improbable is it, that such an Incomprehensible Being should turn himself into a Man, and not only live a miserable Life, but

but die an infamous Death; in order to expiate the Sin of so mean a Creature, that is as much or more beneath him, as a Flie is beneath the Sun and the Stars? Where would that infinite Power be then? What use would it be of to him, and what advantage would he make of it? To my mind, to believe the debasing of the Divine Nature, speaks a doubt of the Incomprehensible reach of his Omnipotence, and an extravagant Presumption with respect to our selves.

*Lahontan.* Do'st not thou perceive, my dear *Adario*, that the Great Spirit being so powerful, and intitled to the Perfections you have nam'd, the Sin of our Primitive Father must by consequence be the most enormous and heinous Crime that imagination it self can reach? To make the case plain by an example; If I beat one of my Soldiers, there's no harm done, but if I offer'd an affront to the King, my Crime would be inflam'd to the last degree, and be justly accounted unpardonable. Now, *Adam* having offer'd a piece of Indignity to the King of Kings, we come into the list of his Accomplices, as being part of his Soul; and consequently the Divine Justice requires such a Satisfaction as the Death of his Son. 'Tis true, God could have Pardon'd us with one Word; but for reasons that I cannot give you easily to understand, he was graciously pleas'd to live and to die for all Mankind. I own that he is merciful, and that he might have acquitted Adam the same day that the Crime was committed; for his Mercy is the ground of all the hopes we have of Salvation: But if he had not resented *Adam*'s Disobedience, his Prohibition had been a jest. Had he overlook'd it, the consequence would have been that he did not speak seriously; and upon that foot, all the World would have had a just Plea for doing what they pleas'd.

*Adario.* Hitherto thou proveſt nothing; and the more I ſift the pretended Incarnation, I find it the leſs probable. What! To think that this Great and Incomprehenſible Being, the Creator of the Earth, of the Seas, and of this vaſt Firmament, ſhould be capable of debaſing himſelf ſo far, as to lye nine Months Priſoner in the Bowels of a Woman, and expoſe himſelf to the miſerable Life of his Fellow Sinners, that Writ the Books of your Goſpel; to be Beaten, Whip'd, and Crucify'd like an unhappy Wretch; this, I ſay, is what can't enter into my thoughts. 'Tis written, that he came upon the Earth on purpoſe to die there, and with the ſame Breath 'tis ſaid that he was afraid to die. This implies a Contradiction two ways. In the firſt place, if his deſign was to be Born, in order to die, he ought not to have dreaded death; for, what is the ground of the fear of death? The dread of death proceeds from this, that one do's not know what will become of 'em when they depart this Life. But he was not unacquainted with the place he was bound for, ſo that he had no reaſon to be afraid. You know very well that we and our Wives Poyſon our ſelves frequently, in order to keep one another Company in the Regions of the dead, when one or t'other is ſnatch'd away. So you ſee plainly the loſs of Life does not ſcare us, tho' at the ſame time, we are not certain what courſe our Souls will ſteer. What anſwer canſt thee give me upon this Head? In a ſecond place; Since the Son of the Great Spirit was inveſted with a Power equal to that of his Father; he had no occaſion to pray his Father to ſave his Life, in regard that he was able to guard off Death by his own Power; and that in praying to his Father he pray'd to himſelf. As for my part, my dear Brother, I can't have any no-

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tion of what thou wouldeſt have me to Conceive.

*Labontan.* I find you were in the right of it in telling me but now, that your capacity would not reach an inch above the ſurface of the Earth. Your way of Reaſoning is ſufficient Proof of your Aſſertion. Now that I have heard this, I do not think it ſtrange that the Jeſuits have ſo much trouble in Preaching to you, and giving you to underſtand the Sacred Truths. I play the fool in reaſoning with a Savage, that is not capable of diſtinguiſhing a Chimerical Suppoſition from a certain and a ſtanding Principle, or a Conſequence well drawn from a falſe Inference. To give you an inſtance. When you ſpake of this truth, that God was willing to ſave all men, and at the ſame time that they are but few who are ſav'd; you charg'd a Contradiction upon it, and at the ſame time there's no ſuch thing in the caſe: For he deſires to ſave all men that wiſh their own Salvation, by obſerving his Law and his Precepts; that is, ſuch as believe his Incarnation, the truth of the Goſpels, the rewards provided for the Good, the puniſhments prepared for the Wicked, and a State of Futurity. But in regard that few ſuch will be found, all the reſt are doom'd to the everlaſting Flames of that Fire that you make a jeſt of. Take care you are not one of the latter Claſs. If it ſhould happen ſo, 'twould be a great trouble to me, becauſe thou art my Friend. You will not ſay then, that the Goſpel is cramm'd with Contradictions and Chimæra's; you will not then require groſs Proofs for all the Truths I have laid before you; you'll repent in earneſt of having branded our Evangeliſts for weak and ſilly Tale-tellers. But, the worſt is, 'twill then be too late. Prithee, think of all this, and be not ſo very obſtinate;

for, in earneſt, if thou doſt not yield to the unconteſtable Reaſons that I produce for our Myſteries, I will never ſpeak to thee as long as I live.

*Adario.* Ha! my Brother, do not trouble thy head, I do not pretend to provoke thee by offering my Reaſons. I do not hinder thee to believe the Goſpels: I only beg the favour that thou'lt ſuffer me to doubt the truth of all the Advances thou haſt made. Nothing can be more natural to the Chriſtians than to believe the Holy Scriptures, upon the account, that from their Infancy they have heard ſo much of 'em, that in imitation of ſo many People Educated in the ſame Faith, they have 'em ſo much Imprinted upon their Imagination, that Reaſon has no farther influence upon their Minds, they being already prepoſſeſs'd with a firm belief of the truth of the Goſpels. To People that are void of Prejudice, ſuch as the *Hurons*, there's nothing ſo reaſonable, as to examine things narrowly. Now, after frequent reflexions for the courſe of ten years upon what the Jeſuits Preach'd of the Life and Death of the Son of the Great Spirit, I muſt tell you, that all my *Hurons* will give thee fourty reaſons to the contrary. As for my own part, I have always maintain'd that if 'twere poſſible that the Great Spirit had been ſo mean, as to deſcend to the Earth, he had ſhewn himſelf to all the Inhabitants of the Earth; he had deſcended in Triumph, and in publick view, with Splendour and Majeſty; he had rais'd the dead, reſtor'd ſight to the blind, made the lame to walk upright, cur'd all the diſeaſes upon the Earth: In fine, he had ſpoke and commanded all that he had a mind to have done, he had gone from Nation to Nation to work theſe great Miracles, and to give the ſame Laws to the whole World. Had he done ſo, we had been all of the ſame Reli-

Religion, and that great Uniformity ſpread over the face of the Earth, would be a laſting Proof to our Poſterity for ten thouſand years to come, of the truth of a Religion that was known and receiv'd with equal approbation in the four Corners of the Earth. But inſtead of that Uniformity, we find five or ſix hundred Religions, among which that Profeſs'd by the *French*, is according to your Argument the only true one, the only one that is Good and Holy. In fine, after I had reflected a thouſand times upon thoſe Riddles that you call Myſteries, I was of the Opinion that a Man muſt be Born beyond the great Lake; that is, he muſt be an *Engliſh-man* or a *French-man*, that can form any Idea of 'em. For when they allege that God, who can't be repreſented under any Figure; could produce a Son under the Figure of a Man: I am ready to reply, that a Woman can't bring forth a Beaver; by reaſon that in the courſe of Nature, every Species produces its like. Beſides, if before the coming of the Son of God all men were devoted to the Devil, what reaſon have we to think that he would aſſume the Form of ſuch Creatures as were liſted into the Service of the Devil. Could not he take upon him another Form, which might be finer and more pompous than the Humane? That he might, is the more reaſonable, ſince the third Perſon of that Trinity (which is ſo inconſiſtent with Unity) aſſum'd the Form of a Dove.

*Lahontan.* Thou haſt drawn up a Savage ſort of a Syſtem by inventing Chimæra's that are nothing to the purpoſe. Give me leave to tell thee once more, that I ſee 'tis in vain for me to attempt to convince thee by ſolid Reaſons, in regard that thou art not capable of underſtanding 'em. I muſt therefore refer you to the Jeſuits.

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In the mean time, I have a mind to give you to underſtand one thing that's very plain, and that will fall within the Verge of your Genius, *viz.* That 'tis not the bare believing of the Great Truths of the Goſpel which you deny, that is ſufficient to conduct one to the Manſions of the Great Spirit. Over and above the belief, one muſt inviolably obſerve the Precepts of the Law that is there deliver'd; that is to ſay, one muſt not adore any thing but the Great Spirit alone, one muſt not work on the days allotted for ſolemn Prayer, one muſt honour their Father and their Mother, and not only avoid the embraces of Girles, but be free from an inclination that way, unleſs it be upon the foot of Marriage. 'Tis requir'd for this end, that we ſhould not kill or promote the killing of any one; that we ſhould not ſpeak ill of our Brethren, or utter Lies, or touch another man's Wife, or incroach upon the property of our Brethren. We muſt go to Maſs on the days appointed for that purpoſe by the Jeſuits, and Faſt ſome days of the week. For tho' you believ'd the Holy Scriptures as much as we do, unleſs you obſerve the Precepts they contain, you'll be doom'd to everlaſting Flames after your death.

*Adario.* So, my dear Brother, this is what I expected. 'Tis a long time ſince I knew all that thou haſt now ſet forth; and indeed I take it to be a very reaſonable Article in your Goſpel. Nothing can be juſter and more plauſible than thoſe Precepts you ſpeak of. You act diſingenuouſly in ſaying that unleſs the Commandments are punctually obſerv'd and practis'd, the giving Faith and Credit to the Goſpel will not avail: For, pray, how comes it about that the *French* believe the Goſpel, and yet make a jeſt of its Precepts. This I take to be a manifeſt Contradiction:

on: For, in the firſt place, as to the Adoration of the Great Spirit, I ſee no ſign of it in your Actions, ſo that your Worſhip conſiſts only in Words, and ſeems to be Calculated to cheat us. To give you an inſtance; do not you ſee every day that your Merchants when they bargain with us for Beaver-Skins, do commonly ſay, my Goods coſt me ſo much, 'tis true as I Adore the Almighty; I loſe ſo much by you, 'tis as true as that God is in Heaven. But I do not find that they offer him the Sacrifice of their moſt valuable Goods, as we do after we have bought 'em from them, when we burn 'em before their Faces. In the next place, as for Working on the days ſet apart for Worſhip, I do not find that you make any difference between Holy-Days and Work-Days; for I have frequently ſeen the *French* bargain for Skins on your Holy-Days, as well as make Nets, Game, Quarrel, beat one another, get Drunk, and commit a hundred extravagant Actions. In a third place, touching the Veneration we have for our Fathers or Anceſtours, 'tis but ſeldom that you follow their Counſel; you ſuffer 'em to die for Hunger, you leave 'em and take up ſeparate Habitations; you are always ready to ask ſomething of 'em, but never to give 'em any thing; and if you expect any thing from 'em, you wiſh for their death; or at leaſt you expect it with impatience. In the fourth place, as for Continence with reſpect to the tender Sex; who is it among you (abating for the Jeſuits) that has ever acted up to it; do not we ſee every day that your Youths purſue our Daughters and our Wives, even to the very Fields, with a deſign to inveigle 'em by preſents? Do not they Roll every Night from Hutt to Hutt in our Village, in order to debauch 'em? And doſt not thee know how many ſuch Adventures there

there are among thy own Soldiers? In the fifth place, to touch upon the head of Murder; 'tis such a common thing among you, that upon the leaſt accident, you clap your Hands to your Swords and Butcher one another. I remember when I was at *Paris*, People were run thro' in the Streets every night; and upon the Road between *Paris* and *Rochel*, I was told that I was in danger of my life. Sixthly. Lying and Slandering your Brethren, is a thing that you can as little refrain as Eating and Drinking. I never heard four *French-Men* Converſe together, without ſpeaking ill of ſome body; and if you knew what I have heard 'em ſay publickly of the Vice-roy, the Intendant, the Jeſuits, and of a thouſand People that you know, not excepting your Self, you would be convinc'd that the *French* are very well vers'd in Defamations. And as to the buſineſs of Lying, I affirm it for a truth, that there is not one Merchant in this Country that will not tell you twenty Lies in ſelling the worth of a Beaver's Skin in Goods; not to mention the lies they invent in order to defame their Neighbours. In a ſeventh place, to adjuſt the Point of ingaging with Married Women, we need no other Proof than to hear your Diſcourſes when you have got a little Drink in your Heads; then you'll entertain us with a great many fine Stories of your Adventures that way. But to go no farther, pray reckon up how many Children are got upon the Wives of the *Coureurs de Bois* during their Husbands abſence. In the eighth place, to come to the Article of not encroaching upon our Neighbours Property, how many Theſts or Robberies have you ſeen committed among the *Coureurs de Bois* ſince you came to this Country? Have not the Thieves been taken in the Fact, and puniſh'd accordingly? Is not it ſuch a com-

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mon thing in your Towns, that one can't walk in the Streets in the Night time with ſafety, and that you dare not leave your Doors open? In the ninth place, as for going to your Maſs to hear ſome Words ſpoke in an unknown Language; 'tis true the *French* go commonly to it, but their deſign in going is to think of other things than Praying. At *Quebec*, the Men go to Maſs to pick up the Women, and the Women take the ſame Method to make Aſſignments with the Men. I have ſeen ſome of your Women call for Cuſhions, for fear of ſpoiling their Stockins and Petti-coats; then they ſit down upon their Heels, and pull a Book out of a great Bag, which they open and hold in their hands, tho' at the ſame time, they look more at the Men they like, than at the Prayers contain'd in the Book. Moſt of your *French* People take Snuſh when they're at Maſs; they talk, and laugh; and ſing rather for Diverſion than out of Devotion. And, which is yet worſe; I know that during the time of Maſs, ſeveral Women and Girles take the opportunity of purſuing their Amours, by ſtaying at home all alone. As for your Faſts, I muſt ſay they are very comical: You eat of all ſorts of Fiſh till you burſt again, you cram down Eggs and a thouſand other things, and yet you call this faſting. In fine, my dear Brother, you *French* Folks do all of you make large Pretenſions to Faith, and yet you are downright Infidels; you would fain paſs for wiſe People, and at the ſame time you are fools; you take your ſelves to be Men of Senſe, but at the bottom Ignorance and Preſumption is your true Character.

*Lahontan.* This concluſion, my dear Brother, ſavours too ſtrong of the *Hurons*, in being apply'd to all the *French* in general. If your repreſentation were juſt, ne're a one of 'em would go to Para-

Paradiſe. But we know that there are Millions of 'em in the State of the Bleſſed, whom we call Saints, and whoſe Images you ſee in our Churches. I own that there are but few of the *French* who have that true Faith that's the only Principle of Piety; ſeveral make a Profeſſion of believing the Truths of our Religion, but this belief is wanting as to its due ſtrength and livelineſs. I own that the greateſt part of thoſe who know the Divine Truths, and make a Profeſſion of believing them, do act quite contrary to what Faith and Religion injoyns. I cannot deny the juſtneſs of your Charge, in alleging a Contradiction upon 'em. But you muſt conſider, that ſometimes Men ſin againſt the light of their own Conſcience, and ſome Men lead wicked Lives that have receiv'd good Inſtruction. Now this may be owing either to their want of Attention, or to the force of their Paſſions, and the tyes they lye under to their Temporal Intereſt. Man being full of Corruption is ſway'd to evil by ſo many various motives, and by ſo ſtrong an inclination that way, that 'tis hard for him to renounce it, without an abſolute Neceſſity.

*Adario.* When you ſpeak of *Man*, you ought to ſay *French-Man*; for you know that the Paſſions, the Intereſt, and the Corruption we ſpeak of, are not known among us: But that is not the Point I would be at. Do ye hear, my Brother, I have talk'd frequently to the *French* of all the Vices that reign among them; and when I have made it out that they have no regard to the *Laws* of their *Religion*, they confeſs'd that 'twas true, and that they ſaw it plainly and knew it to be ſo; but at the ſame time they ſaid 'twas impoſſible for them to obſerve thoſe Laws: Upon that I ask'd 'em if they did not believe then that their Souls would be doom'd to eternal Flames; and receiv'd this anſwer,

swer, *That the Mercy of God is so great, that whoever trusts in his Goodness shall be Sav'd; that the Gospel is a Covenant of Grace, in which God condescends to the Condition and Weakness of Man, who is tempted by so many violent and frequent Attractives, that he is forc'd to give way; and that this World being a place of Corruption, there can be no Purity in Corrupt Man, unless it be in the Country where God resides.* This, I think, is a less rigid sort of Morality than that of the Jesuits, who send us to Hell for a Trifle. Your *French* Men have reason to say, *That 'tis impossible to keep that Law*; so long as the distinction of *Meum* and *Tuum* is kept up among you: You need no other proof for this than the Example of all the Savages of *Canada*, who notwithstanding their Poverty are Richer than you, among whom all sorts of Crimes are committed upon the score of that *Meum* and *Tuum*.

*Lahontan.* I own, my dear Brother, that thou'rt in the right of it; and I can't but admire the Innocence of all the Savage Nations: And 'tis for that reason that I earnestly wish they were acquainted with the Sanctity of our Scriptures, I mean, that Gospel that thou and I have talk'd so much of. There's nothing wanting but that to render their Souls Eternally Happy. All of you live so Morally that you will then have but one Difficulty to surmount before you arrive at Paradise; I mean, that Customary Fornication that prevails amongst the single persons of both Sexes, and the liberty that the Men and the Women take in breaking their Marriage Bonds, in order to a Reciprocal Change, and a fresh Choice. For the Great Spirit has said, *That Death and Adultery are the only two things that can break that indissolvable Bond.*

*Adario.*

*Adario.* We ſhall take another Opportunity of Diſcourſing more paricularly of that great Obſtacle that thou findeſt to ſtand in the way of our Salvation. In the mean time, I'll content my ſelf with giving thee one Reaſon with reſpect to one of the two Points that are menti-on'd, that is,the liberty that Batchelors and Girls take with one another. In the firſt place the young Warrior will not Embarque in a Married State till he has made ſome Campaigns againſt the *Iroqueſe*, and took ſome Slaves to ſerve him either in the Village, or at Hunting, Fiſhing, *&c.* and till he is perfectly well vers'd in the Exerciſes of Hunting, Shooting and Fiſhing. Farther, he will not enervate himſelf by the frequent Exerciſe of Venery, at a time when his Strength enables him to ſerve his Nation in oppoſing their Enemies; not to mention that he will not expoſe a Wife and Children to the affliction of ſeeing him kill'd or taken Priſoner. Now, conſidering that 'tis inpoſſible for a young Man to abſtain from the Embraces of Women altogether, you muſt not Cenſure the Youths for keeping Company with young Women once or twice a Month, nor the Girles for receiving their Addreſſes. Without that Liberty our Batchelors would be liable to great Diſorders, as Experience has taught me, with reference to ſeveral that obſerv'd a ſevere Continence to make 'em run the better; and beſides, our Daughters and young Women would be thereby tempted to a mean ſubmiſſion to the Embraces of Slaves.

*Lahontan.* Believe me, my dear Friend, God will not be ſatisfied with theſe Reaſons; he orders you either to Marry, or to entertain no Commerce with the Sex: For everlaſting Flames are entail'd upon one amorous thought alone, upon

on one longing wish, one bare desire to satisfie the brutish Passion. When thou fastens upon Continence a Character of Impossibility, thou giveſt God the lie, for he injoyns nothing but what is possible. 'Tis in our Power to moderate our Passions when we will; there's nothing requir'd towards that but our Good-will and Consent. All Men that believe in God ought to observe his Precepts, and to resist Temptations by the assistance of his Grace which never fails 'em. To instance in the Jesuits, Dost not thee think that when they see a pretty Girle in thy Village, they feel the Influence of Temptation as well as other Folks? Questionless they do; but they call in God to their Assistance; they pass the whole course of their Lives, as well as all our Priests, without Marrying, or having any criminal Conversation with the tender Sex. When they put on the black Habit they make solemn Promises to God to that Effect. They wage an uninterrupted War with all Temptations, during the whole course of their Lives, and are oblig'd to reach the Kingdom of Heaven by Violence. When one therefore is apprehensive of falling into that Sin, he can't avoid it better than by throwing himself into a Cloyster.

*Adario.* I would not for ten Beaver Skins lye under an obligation of silence upon this Head. In the first place, that set of Men are guilty of a Crime in taking an Oath of Continence, for God having created an equal number of Men and Women, he mean'd that both the one and the other should be imploy'd in the Propagation of Mankind. All things in Nature multiply, whether Trees, Plants, Birds, Beasts, or Insects. They repeat this Lesson to us every Year, and such Persons as do not follow it are useless to the World, they do good to none but themselves,

and rob the Earth of the Corn that feeds 'em, in regard that they convert it to no uſe, according to your Principles. A ſecond Crime that they are guilty of conſiſts in violating their Oath ( which they do but too commonly ) and making a Jeſt of their Word and Promiſes to the Great Spirit. This Crime draws on one or two more, whether in Converſing with young Women or with other Men's Wives. If they keep Company with Girles, 'tis manifeſt that by Deflowring 'em they rob 'em of what they can never return ; I mean,they rob 'em of that Flower, which the *French* have ſuch an itch to gather themſelves when they Marry, and which they look upon as ſo valuable a Treaſure, that a Robbery of that Nature is reckon'd a Crime of the higheſt demerit. Another Crime they are guilty of conſiſts in uſing the abominable precaution of doing things by halves to prevent Impregnation. If they court the Embraces of Married Women, they ſtand accountable for the Adultery,and for the Injury that theWoman does to her Husband. Farther ; the Children ſpringing from thoſe Adulterous Embraces are Robbers and Interlopers, that live upon the Means of a pretended Father and half Brethren. In a fifth place, they are chargeable with the unlawful and prophane Methods that they take to ſtifle their Brutiſh Paſſion ; for they being the Perſons that Preach your Goſpel, they give a quite different turn to things in private to what they do publickly, or elſe they could never find a Salvo for their Libertiniſm which the Vulgar take for a Crime. Thou art ſenſible, my Friend, that I ſpeak juſtly upon the Point, and that in *France* I have ſeen ſome of theſe Black Prieſts that would not hide their Talent under their Caps when they came into the Company of Women.

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to be all Married, and to live with their respective Families; or else they should be all above Sixty Years of Age. Then indeed they might Confess, Preach and visit Families without Scruple, and Edifie all the World by their Example. Then, I say, 'twould not be in their Power to seduce Maids or married Women; their Age and their Conduct would speak them Wise, Moderate and Considerate; and at the same time the Nation would sustain no loss by their being set apart for Divine Service, in regard that after Sixty Years of Age they are not fit for Warlike Exploits.

*Lahontan.* I told you before, that you ought not to charge the whole World with the Misdemeanours of a few. 'Tis true there are some who take upon 'em Monks or Priests Orders, with no other design than to subsist handsomely; and unmindful of the devoirs of their Ministry, think of nothing but calling in their yearly Rents. I own that some of 'em are Drunkards, and extravagant in their Actions and Words; that among some of 'em who are wedded to their Interest, Sordid Avarice bears the Ascendant; that some are Proud and Implacable in the way of Resentment; that some of 'em are Whore-masters, Debauchees, Swearers, Hypocrites, Ignorant Fellows, Worldly minded, Backbiters, *&c.* But their number is but very inconsiderable with respect to the whole; for the Church receives none but the wiser and graver sort of Men, of whom they have some moral Assurances, and whom they try and endeavour to know throughly before they admit 'em: Tho' after all their precaution it can't be otherwise but that they must be impos'd upon sometimes; and indeed this is a great Misfortune, for when the Conduct of Ecclesiasticks is blacken'd with such Vices,

Vices, it raiſes the greateſt Scandal that can be; the Sacred Word is polluted in their Mouths, the Laws of God are contemn'd, Divine Things are diſreſpected, the Office of the Miniſtry is debas'd, Religion in general is trampled under Foot, and the People ſhaking off the due regard to Religion give way to an uncontroul'd Licenciouſneſs. But in the mean time you ought to conſider, that in ſuch Caſes we take our Meaſures from their Doctrine more than from the Example of ſuch ſcandalous Eccleſiaſticks; we are not upon the ſame lay with you who have not the neceſſary Diſcretion to diſtinguiſh the Doctrine from the Example, and to remain unſhaken by the Scandalous Lives of thoſe you ſaw at *Paris*, whoſe Converſation and Sermons were far from being of a piece. In fine, all that I have to ſay upon this Head, turns upon this, that the Pope having given expreſs Orders to our Biſhops not to confer the Eccleſiaſtical Dignity upon any unworthy Object, they take all the Precaution imaginable, and at the ſame time uſe their utmoſt Efforts to reclaim thoſe who have already gone aſtray.

*Adario.* I am ſurpris'd to find that you give all along ſuch ſuperficial Anſwers to all the Objections I have offer'd. I perceive that you court Digreſſions, and always depart from the Subject of my Queſtions. But ſince 'tis ſo, I'll come to the Pope then; and with reference to that Point, you muſt know that one Day at *New York* an *Engliſh*-man gave me to know that the Pope was ſuch another Man as he or I was; but that he ſent every body to Hell that he Excommunicated; that he releas'd whom he pleas'd from a ſecond place of Torment, that it ſeems you have forgot, and open'd the Gates of the Great Spirit's Country to ſuch Perſons as he lik'd, as being

intrusted with the Keys of that upper Region. If all this be true, methinks all his Friends should kill themselves when he expires, that they may croud in along with him when he opens the Gates for himself; and if it be in his Power to send Souls to Hell, 'tis a dangerous thing to be rank'd in the number of his Enemies. At the same time, I was inform'd by that *English* Gentleman, that this Papal Authority had no footing in *England*, and that the *English* ridicul'd it. Now, prithee, tell me whether this *English* Christian spoke the truth, or not.

*Labontan.* The unfolding of this question would run me out to so wide a compass of things, that I should not have done, not in fifteen days. The Jesuits will satisfie you upon that point better than I can pretend to. However I'll take the liberty to say one thing, namely: That the *English* Man rally'd and jeer'd while he mention'd some things that were true. He had a great deal of reason to perswade you that those of his Religion, did not depend upon the Pope for their Passage to Heaven, because that lively Faith which you and I spoke of before, conducts 'em thither without any regard to that holy Man. The Son of God is willing to save all the *English* by his Blood and Merits. And thus you see that they are happier than the *French*, of whom God has requir'd good Works that they scarce ever mind, and who are doom'd to everlasting Flames, if their evil Actions run counter to the abovemention'd Commandments of God; tho' at the same time, both they and we are of the same Faith. As to the second flaming place, which we call *Purgatory*, they are exempted from the necessity of passing thro' it; because they'd rather choose to continue upon Earth thro' all the Ages of Eternity without visiting Paradise, than to Burn

for

for some thousands of years by the way. They are so tender upon this point of Honour, that they'll never accept of any Present at the purchase of bearing some Bastinadoes. According to their Notions of things, they do not take a man to be oblig'd by the giving him Mony and hard Usage at the same time: This is rather an affront in their way. But the *French*, who are less nice upon the point; they take it for a mighty favour, that they're allowed to burn for an infinity of Ages in *Purgatory*, upon the apprehension that by that means, they will be better acquainted with the true value of Heaven. Now for as much as the Pope is the Creditor of the *English*, and demands Restitution of his own, they are far from asking his Pardons; that is, his Passports for removing to Heaven without touching at *Purgatory*; for if they did, he would order 'em a Pass to that sort of Hell, which they pretend was never made for 'em. But we *French* Folks that pay him good round Annuities, being acquainted with his Wonder-Working Power, and affected with a sense of our Sins against God; we, I say, that lye under such Circumstances, must of necessity have recourse to the Indulgences of that holy Man, in order to obtain a Pardon that he has Power to grant; for if one of us be Condemn'd to lye forty years in *Purgatory* before he is remov'd to Heaven, why, 'twill cost the Pope but one Word to get the Sentence Revers'd. In fine, to repeat once more what I said before, the Jesuits will inform you admirably well, of the Authority and Power of the Pope, and of the State of *Purgatory*.

*Adario.* I am at a loss to know how to form a distinct Idea of the difference between you and the *English*, as to the point of Belief; for the more I endeavour to have it set in a clearer light,

the leſs light I find. To my mind, the beſt way for all of you is to agree upon this concluſion; That the Great Spirit has beſtow'd upon all Men, a Light ſufficient to ſhew 'em what they ought to do, without running the riſque of being impos'd upon: For I have heard that in each of theſe different Religions, there's an infinite number of Perſons of different Opinions. To inſtance in your Religion; every religious Order maintains certain Points that the reſt do not, and obſerves as great a diverſity in their Inſtitutions as in their Habits. This makes me think that in *Europe* every particular Man forms a peculiar Religion to himſelf, which differs from that which he outwardly profeſſes. As for my own part, I firmly believe that Men are not capable of knowing what the Great Spirit requires of 'em; and I can't diſſuade my ſelf from believing, that ſince the Great Spirit is ſo juſt and ſo good, 'tis impoſſible that his Juſtice ſhould render the Salvation of Mankind ſo difficult, as that all of 'em ſhould be Damn'd that are not retainers to your Religion, and that even few of the Profeſſors of it ſhould be admitted into Paradiſe. Believe me, my Friend; the other World goes upon a lay that's quite different from what we have in this. Few People know what paſſes there: All *our* knowledge amounts only to this; That we *Hurons* are not the Authours of our own Creation, that the Great Spirit has vouchſaf'd us an honeſt Mould, while Wickedneſs neſtles in yours; and that he ſends you into our Country, in order to have an opportunity of Correcting your Faults, and following our Example. Purſuant to this Principle, my Brother, thou may'ſt believe as long as thou wilt, and have as much Faith as thou haſt a mind to: But after all, thou ſhalt never ſee the good Country of Souls, unleſs thou

turn'ſt

turn'ſt *Huron*. The Innocence of our Lives, the Love we tender to our Brethren, and the Tranquility of Mind which we injoy in contemning the meaſures of Intereſt: Theſe, I ſay, are three things that the Great Spirit requires of all Men in General. We practiſe all theſe Duties in our Villages, naturally; while the *Europeans* defame, kill, rob, and pull one another to pieces, in their Towns. The *Europeans* have a ſtrong mind to Inherit a Place in the Country of Souls, and yet they never think of their Creator, but when they diſpute with the *Hurons*. Fare well, my dear Brother; it grows late: I'll now retire to my Hutt, in order to recollect all the advances thou haſt made, that I may call 'em to mind to morrow, when I come to reaſon the Point with the Jeſuits.

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## *Of Laws.*

*Labontan.* WEll, my Friend; thou haſt heard what the Jeſuit had to ſay; he has ſet matters in a clear light, and made 'em much plainer than I could do. You ſee plainly there's a great difference between his Arguments and mine. We Soldiers of Fortune have only a ſuperficial knowledge of our Religion, tho' indeed we ought to know it better; but the Jeſuits have Study'd it to that degree, that they never fail of converting and convincing the moſt obſtinate Infidels in the Univerſe.

*Adario.* To be free with thee, my dear Brother, I could ſcarce underſtand one tittle of what he meant, and I am much miſtaken if he underſtands it himſelf. He has repeated the very

ry ſame Arguments a hundred times in my Hutt; and you might have obſerv'd, that yeſterday I anſwer'd above twenty times, that I had heard his Arguments before upon ſeveral occaſions. But, what I take to be moſt ridiculous, he teazes me every minute to get me to interpret his Arguments, word for word, to my Countrymen; upon the Plea that a Man of my Senſe may find out in his own Language, more ſignificant terms, and render the meaning of his Words more Intelligible, than a Jeſuit who is not throughly Maſter of the *Huron* Language. You heard me tell him, that he might Baptiſe as many Children as he pleas'd, tho' at the ſame time he could not give me to know what Baptiſm was. He may do what he pleaſes in my Village; let him make Chriſtians, and Preach, and Baptiſe if he will; I ſhall not hinder him. But now, methinks, we have had enough of Religion, let us therefore talk a little of what you call Laws; for you know that we have no ſuch Word in our Language; tho' at the ſame time, I apprehend the force and importance of the Word, by vertue of the explication I had from you t'other day, together with the examples you mention'd, to make me conceive what you meant. Prithee tell me, are not Laws the ſame as juſt and reaſonable Things? You ſay they are. Why then, to obſerve the Law, imports no more than to obſerve the meaſures of Reaſon and Juſtice: And at this rate you muſt take juſt and reaſonable things in another ſenſe than we do; or if you take 'em in the ſame ſenſe, 'tis plain you never obſerve 'em.

*Labontan.* Theſe are fine Diſtinctions indeed, you pleaſe your ſelf with idle Flams. Haſt not thee the Senſe to perceive, after twenty Years Converſation with the *French*, that what the *Hu-*

*rons*

*rons* call Reaſon is Reaſon among the *French*. 'Tis certain that all Men do not obſerve the Laws of Reaſon, for if they did there would be no occaſion for Puniſhments, and thoſe Judges thou haſt ſeen at *Paris* and *Quebec* would be oblig'd to look out for another way of Living. But in regard that the good of the Society conſiſts in doing Juſtice and following theſe Laws, there's a neceſſity of puniſhing the Wicked and rewarding the Good; for without that Precaution Murthers, Robberies and Defamations would ſpread every where, and in a Word, we ſhould be the moſt miſerable People upon the Face of the Earth.

*Adario.* Nay, you are miſerable enough already, and indeed I can't ſee how you can be more ſuch. What ſort of Men muſt the *Europeans* be? What Species of Creatures do they retain to? The *Europeans*, who muſt be forc'd to do Good, and have no other Prompter for the avoiding of Evil than the fear of Puniſhment. If I ask'd thee, what a Man is, thou wouldſt anſwer me, *He's a Frenchman*, and yet I'll prove that your *Man* is rather a *Beaver*. For *Man* is not intitled to that Character upon the ſcore of his walking upright upon two Legs, or of Reading and Writing, and ſhewing a Thouſand other Inſtances of his Induſtry. I call that Creature a *Man*, that hath a natural inclination to do Good, and never entertains the thoughts of doing Evil. You ſee we have no Judges; and what's the reaſon of that? Why? We neither quarrel nor ſue one another. And what's the reaſon that we have no Law Suits? Why? Becauſe we are reſolved neither to receive nor to know Silver. But why do we refuſe admiſſion to Silver among us? The reaſon is this; We are reſolv'd to have no Laws, for ſince the World

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was a World our Anceſtors liv'd happily without 'em. In fine, as I intimated before, the Word *Laws* does not ſignifie juſt and reaſonable things as you uſe it, for the Rich make a Jeſt of 'em, and 'tis only the poor Wretches that pay any regard to 'em. But, pray, let's look into theſe *Laws*, or reaſonable things, as you call 'em. For theſe Fifty Years, the Governors of *Canada* have ſtill alledg'd that we are ſubject to the Laws of their great Captain. We content our ſelves in denying all manner of Dependance, excepting that upon the Great Spirit, as being born free and joint Brethren, who are all equally Maſters: Whereas you are all Slaves to one Man. We do not put in any ſuch Anſwer to you, as if the *French* depended upon us; and the reaſon of our ſilence upon that Head is, that we have no mind to Quarrel. But, pray tell me, what Authority or Right is the pretended Superiority of your great Captain grounded upon? Did we ever ſell our ſelves to that great Captain? Were we ever in *France* to look after you? 'Tis you that came hither to find out us. Who gave you all the Countries that you now inhabit, by what Right do you poſſeſs 'em? They always belong'd to the *Algonkins* before. In earneſt, my dear Brother, I'm ſorry for thee from the bottom of my Soul. Take my advice, and turn *Huron*; for I ſee plainly a vaſt difference between thy Condition and mine. I am Maſter of my own Body, I have the abſolute diſpoſal of my ſelf, I do what I pleaſe, I am the firſt and the laſt of my Nation, I fear no Man, and I depend only upon the Great Spirit: Whereas thy Body, as well as thy Soul, are doom'd to a dependance upon thy great Captain; thy Vice-Roy diſpoſes of thee; thou haſt not the liberty of doing what thou haſt a mind to; thou'rt affraid of Robbers,

falſe

false Witnesses, Assassins, *&c.* and thou dependest upon an infinity of Persons whose Places have rais'd 'em above thee. Is it true, or not? Are these things either improbable or invisible? Ah! my dear Brother, thou seest plainly that I am in the right of it; and yet thou chooseſt rather to be a *French* Slave than a free *Huron*. What a fine Spark does a *Frenchman* make with his fine Laws, who taking himself to be mighty Wise is assuredly a great Fool; for as much as he continues in Slavery and a state of Dependence, while the very Brutes enjoy that adorable Liberty, and like us fear nothing but Foreign Enemies.

*Lahontan.* Indeed, my Friend, thy way of Reasoning is as Savage as thy self. I did not think that a Man of Sense, who hath been in *France* and *New England*, would speak after that Fashion. What benefit hast thou reap'd by having seen our Cities, Forts and Palaces? When thou talk'st of severe Laws, of Slavery, and a Thousand other idle Whims, questionless thou preacheſt contrary to thy own Sentiments. Thou takeſt pleasure in discanting upon the Felicity of the *Hurons*, a set of Men who mind nothing but Eating, Drinking, Sleeping, Hunting, and Fishing; who have not the enjoyment of any one Conveniency of Life, who travel four Hundred Leagues on Foot to knock four *Iroqueſe* on the Head, in a Word, who have no more than the shape of Men: Whereas we have our Conveniences, our unbending Diversions, and a Thousand other Pleasures, which render the Minutes of our Life supportable. To avoid the lash of those Laws which are severe only upon wicked and criminal Persons, one needs only to live honestly, and offer Injuries to no man.

*Adario.*

*Adario.* Ay, my dear Brother, your being an honeſt Man would not avail you; if two falſe Witneſſes ſwear againſt you, you'll preſently ſee whether your Laws are ſevere or not. Have not the *Coureurs de Bois* quoted me twenty inſtances of Perſons that have been cruelly put to death by the laſh of your Laws, whoſe Innocence has appear'd after their death? What truth there is in their Relations, I do not pretend to know; but 'tis plain that ſuch a thing may happen. I have heard 'em ſay farther (and indeed I had heard the ſame thing in *France* before) that poor innocent Men are Tortur'd in a moſt horrible manner, in order to force 'em by the violence of their Torment to a Confeſſion of all that is charg'd upon 'em, and of ten times more. What execrable Tyranny muſt this be! Tho' the *French* pretend to be Men, yet the Women are not exempted from this horrid Cruelty, no more than the Men; both the one and the other chooſe rather to die once than to die fifty times. And indeed they are in the right of it: For if it ſhould happen that by the influence of extraordinary courage, they were capable of undergoing ſuch Torments without confeſſing a Crime that they never committed; what health, what manner of life can they enjoy thereafter? No, no, my dear Brother, the black Devils that the Jeſuits talk ſo much of, are not in the Regions where Souls burn in Flames, but in *Quebec* and in *France*, where they keep Company with the Laws, the falſe Witneſſes, the Conveniencies of Life, the Cities, the Fortreſſes and the Pleaſures you ſpoke of but now.

*Lahontan.* The *Coureurs de Bois* and the other Sparks who told you ſuch Stories, without acquainting you with the other Circumſtances that they knew nothing of, are Block-heads that had bet-

better have held their peace. I'll ſet the whole matter before thee, in its clear and natural colours. Suppoſe, two falſe Witneſſes depoſe againſt a Man; they are preſently put into two ſeparate Rooms, where they can't ſee or converſe with one another. Then they are examin'd one after another upon the Articles charg'd againſt the Perſon Arraign'd; and the Judges are of ſuch tender Conſciences, as to uſe their utmoſt efforts to diſcover whether one or both of 'em vary's, as to the Circumſtances. If they happen to perceive any falſity in their depoſitions, which is eaſily perceiv'd, they Sentence 'em to die without remiſſion. But if it appears that they are ſo far from contradicting, that they back one another, they are preſented before the Priſoner, to ſee if he has any Objection to make againſt 'em, and if he is willing to rely upon their Conſciences. If he has nothing to object, and if the two Witneſſes Swear by the Great Spirit, that they ſaw him Murder, Rob, *&c.* the Judges condemn him out of hand. As for Torture, 'tis never made uſe of, but when there's only one Witneſs, whoſe Oath can't infer Death; for the Law which requires the Teſtimony of two Men for a ſufficient Proof, looks upon the Atteſtation of one but as half a Proof. But at the ſame time, you muſt remark that the Judges take all imaginable Precaution to avoid the paſſing of an unjuſt Sentence.

*Adario.* I'm e'en as wiſe as I was; for when all comes to all, the two falſe Witneſſes have a perfect good underſtanding between themſelves, before they are brought to the Bar, and they are not to ſeek for the Anſwers they are to make: And I find the depoſition of one Scoundrel will put a Man to the Rack as well as that of an honeſt Man; who in my Opinion do's juſtly forfeit

feit the Character of Honesty by such a deposition, even when he has seen the Crime committed. The *French* are a fine sort of People, who are so far from saving one another's Lives, like Brethren, that they refuse to do it when 'tis in their power. But, prithee, tell me; what dost thou think of these Judges? Is it true that some of 'em are so ignorant as they are said to be; and that others are so Wicked as to pronounce unjust Judgments contrary to their own Consciences; with intent to favour a Friend, or to oblige a Mistress or a great Lord, or to hook in Mony. I foresee thou'lt reply that the Allegation is false, and that Laws are just and reasonable things. But at the same time, I know 'tis as true as that we are here; for a Man that demands his Estate of another who is unjustly possess'd of it, and makes the Innocence of his Cause to appear as clear as the Sun-shine; that very Man, I say, shall never make any thing of his Suit; if the great Lord, the Mistress, the Friend, and the Mony business, speak on the Adversary's behalf, to the Judges who are impower'd to decide the Cause. The same is the case of persons Arraign'd for Crimes. Ha! Long live the *Hurons*; who without Laws, without Prisons, and without Torture, pass their Life in a State of Sweetness and Tranquility, and enjoy a pitch of Felicity to which the *French* are utter Strangers. We live quietly under the Laws of Instinct and innocent Conduct, which wise Nature has imprinted upon our Minds from our Cradles. We are all of one Mind; our Wills, Opinions and Sentiments observe an exact Conformity; and thus we spend our Lives with such a perfect good understanding, that no Disputes or Suits can take place amongst us. But how unhappy are you in being expos'd to the lash of Laws, which your ignorant,

rant, unjuſt, and vicious Judges break in their private Actions, as well as in the Adminiſtration of their Offices? Theſe are your juſt and equitable Judges; who have no regard to Right; who make their Intereſt the Standard of their Conduct, in the way of their Office; who have nothing in view but the Inriching of themſelves; who are not acceſſible by any but the Dæmon of Silver; who never adminiſter Juſtice, but thro' a Principle of Avarice or Paſſion; who give Countenance to Crimes, and ſet aſide Juſtice and Honeſty, in order to give a full range to Cheating, Quarrelling, and the carrying on of tedious Law Suits, to the abuſe and violation of Oaths, and to an infinity of other Diſorders. This is the practice of theſe doughty Aſſertors of the fine Laws of the *French* Nation.

*Lahontan.* I gave you to know before, that you ought not to give credit to all that every Fool whiſpers in your Ear. You give Ear to ſome Blockheads that have not a tincture of Common Senſe, and that ſpread lies under the notion of truths. Theſe bad Judges, that they ſpeak of, are as uncommon as white Beavers; for 'tis a queſtion if there are four ſuch in all *France*. Our Judges are men that love Vertue, and have Souls to be ſav'd as well as thee and I; being inveſted with a publick Capacity, they are to anſwer for their Conduct before a Judg that has no reſpect to Perſons, and before whom the greateſt Monarch is no more than the meaneſt Slave. There's ſcarce any of theſe Men, who would not chooſe to die, rather than wound their Conſcience or violate the Laws. Mony is too baſe a Metal to tempt 'em, and Women warm 'em no more than the Ice. Friends and great Lords make leſs Impreſſion upon their Minds, than the Waves upon the Rocks. They curb Libertiniſm,

they redreſs Diſorders, and do Juſtice to all that Sue for it; without the leaſt regard to what we call Intereſt. As for my own part, I have loſt my whole Eſtate by being caſt in three or four Law-Suits at *Paris*; but I would be loth to believe that the Judges are in fault, notwithſtanding that my Adverſaries found both Mony and Friends to back bad Cauſes. 'Twas the Law that gave it againſt me, and I take the Law to be juſt and reaſonable, imputing my ſurprize upon the matter, to my unacquaintedneſs with that Study.

*Adario.* I proteſt I don't underſtand one word of what thou haſt ſaid; for I know the contrary of what thou ſayeſt to be true, and thoſe who inform'd me ſo of the Judges are Men of undiſputed Honour and Senſe. But if no body had given me any ſuch Information, I am not ſo dull Pated as not to ſee with my own Eyes, the Injuſtice of your Laws and your Judges. I'll tell thee one thing my dear Brother; I was a going one day from *Paris* to *Verſailles*, and about half way, I met a Boor that was a going to be Whipt for having taken Partridges and Hares with Traps. Between *Rochel* and *Paris*, I ſaw another that was Condemn'd to the Gally's for having a little Bag of Salt about him. Theſe poor Men were puniſh'd by your unjuſt Laws, for endeavouring to get Suſtenance to their Families; at a time when a Million of Women were got with Child in the abſence of their Husbands, when the Phyſicians Murder'd three fourths of the People, and the Gameſters reduc'd their Families to a Starving Condition, by loſing all they had in the World; and all this with Impunity. If things go at this rate, where are your juſt and reaſonable Laws; where are thoſe Judges that have a Soul to be Sav'd as well as you and I? After this,

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you'll be ready to Brand the *Hurons* for Beasts. In earnest, we should have a fine time of it if we offer'd to punish one of our Brethren for killing a Hare or a Partridge; and a glorious sight 'twould be, to see our Wives inlarge the number of our Children, while we are ingag'd in Warlike Expeditions against our Enemies; to see Physicians Poison our Families, and Gamesters lose the Beaver Skins they've got in Hunting. In *France*, these things are look'd upon as trifles, which do not fall within the Verge of their fine Laws. Doubtless, they must needs be very blind, that are acquainted with us, and yet do not imitate our Example.

*Lahontan.* Very fine, my dear Friend; thou goest too fast; believe me, thy Knowledge is so confin'd, as I said before, that thy Mind can't reach beyond the appearances of things. Wouldst thou but give Ear to Reason, thou wouldst presently be sensible that we act upon good Principles, for the support of the Society. You must know, the Laws Condemn all without exception, that are guilty of the Actions you've mention'd. In the first place, they prohibit the Peasants to kill Hares or Partridges, especially in the Neighbourhood of *Paris*; by reason that an uncontroul'd liberty of Hunting, would quickly exhaust the whole Stock of those Animals. The Boors Farm the Grounds of their Landlords, who reserve to themselves the Priviledge of Hunting, as being Masters. Now, if they happen to kill Hares or Partridges, they not only rob their Masters of their Right, but fall under the Prohibition enacted by the Law: And the same is the Case of those who run Salt, by reason that the Right of Transporting it is solely lodg'd in the King. As to the Women and the Gamesters that you took notice of; you can't think sure that

we'd ſhut 'em up in Priſons and Convents, and Condemn 'em to a perpetual Confinement. The Phyſicians, 'twould be unjuſt to abuſe, for of a hundred Patients they do not kill two; nay, on the contrary, they uſe their utmoſt efforts to Cure 'em. There's a neceſſity that Superannuated Perſons, and thoſe who are worn out, ſhould put a Period to their Lives. And after all, tho' all of us have occaſion to imploy Doctors, if 'twere prov'd that they had kill'd any Patient, either thro' Ignorance or Malice, the Law would not ſpare 'em no more than others.

*Adario.* Were theſe Laws obſerv'd, you would ſtand in need of a great many Priſons; but I ſee plainly that you do not ſpeak all the truth, and that you're afraid of carrying the Thing farther, leaſt my Reaſons ſhould put you to a ſtand. However, let's now caſt our eyes upon thoſe two Men who fled laſt year to *Quebec*, to avoid the being Burnt in *France*. If we look narrowly into their Crime, we'll find occaſion to ſay, that *Europe* is peſter'd with a great many fooliſh Laws. But, to ſpeak to the purpoſe; theſe two *French* Men were Branded for Jugglers, pretended Magicians, and charg'd with the Crime of playing Magical Tricks. Now, what harm have theſe poor Fellows done; perhaps they have had a fit of Sickneſs, that has brought 'em into that State of Simplicity and Folly, as it happens ſometimes among us. Prithee tell me, what harm do our Jugglers do? When a Patient is recommended to 'em, they ſhut themſelves up all alone in a little Hutt, where they Sing, Roar, and Dance, and utter ſome extravagant Expreſſions; then they give the Patient's Relations to know, that they muſt prepare a Feaſt for Solaceing the Patient; and this Feaſt conſiſts of Fleſh or Fiſh, according to the Humour of this Juggler, who is only an imaginary

ginary Phyſician, whoſe Head has been turn'd by ſome hot Feaver or other. You ſee we rally upon 'em in their abſence, and ſee thro' the Impoſture; you are ſenſible that they are as fooliſh in their Actions as in their Words, and that they never go upon Hunting or Warlike Expeditions: And why would you Burn the poor Wretches, that in your Country fall under the ſame Misfortune?

*Lahontan.* There's a great deal of difference between our Jugglers and yours: Thoſe of that Profeſſion among us, have interviews with the evil Spirit, and feaſt with him every Night; by vertue of their Witchcraft, they hinder a Man from Imbracing his own Wife; by putting a certain Charm into the Victuals or Drink of Vertuous and Wiſe Ladies, they draw 'em to Debauchery; they Poyſon the Cattel, they blaſt the Product of the Earth, they cauſe Men to die in a languiſhing Condition, and a Big-Belly'd Woman to Miſcarry: In fine, they do an infinity of miſchievous Actions, which I have not nam'd. This ſet of Men calls themſelves Inchanters and Sorcerers; but there's another ſort that is yet worſe, namely, the Magicians, who converſe in a familiar way with the evil Spirit, and get him to appear in what Figure they pleaſe, to thoſe who have the curioſity to ſee him. They have ſecret Charms that will procure good Luck at Gaming, and Inrich thoſe upon whom they are beſtow'd; they foretel Futurities, and have the Power to transform themſelves into all ſorts of Animals, and the moſt frightful Figures; they run about to certain Houſes, where they make a fearful Howling, interlac'd with Cries and diſmal Moans, and appear to be as tall as the loftyeſt Trees, with Chains on their Feet, and Serpents in their Hands: In fine, they do ſo ter-

rify the People, that they are forc'd to have recourſe to the Prieſts, for their Exorciſms; upon the apprehenſion that theſe Apparitions are Souls come from *Purgatory* to this World, to beg ſome Maſſes which are neceſſary for their Tranſlation into the Preſence of the Almighty. Now, take all theſe Articles together, you will not think it ſtrange, that we Burn 'em without Mercy, purſuant to the Tenor of our Laws.

*Adario.* Is it poſſible, that you believe ſuch idle Stories? Sure, you only rally to ſee what I would anſwer. Theſe Stories ſeem to be of a piece with * *Æſop's Fables.* thoſe I have Read in the * Books of ſpeaking Animals. Some of our *Coureurs de Bois* Read theſe idle Fictions every day; and I'm much miſtaken if what you now ſpeak of, is not Written in theſe Books: For, one muſt be a Fool that believes that the evil Spirit is inveſted with the Power of coming upon the Earth; ſuppoſing it to be true that he is ſuch as the Jeſuits repreſent him. No Creature can ſubſiſt out of its own Element: Fiſh die when forc'd upon the Land, and Man expires when under Water. How can you imagine then that the Devil can live out of his Element, which is Fire? Beſides, If he could come upon the Earth, he would do miſchief enough by himſelf, without imploying theſe Sorcerers; and if he convers'd with one Man, he would be ready to converſe with many others; for conſidering that in your Country the wicked out-number the good, every one of you would then turn Sorcerer, and ſo all would go to Deſtruction together; the World would be turn'd upſide down; and in a word, a remedyleſs Diſorder would enſue. Doſt not thee know, my Brother, that to credit ſuch idle Whims, is an affront offer'd to the Great Spirit; in regard that it charges him with Authoriſing

thoriſing Miſchief, and being the direct Authour of all the abovemention'd Diſorders, by ſuffering the Evil Spirit to turn out of Hell? Since the Great Spirit is ſo good, as you and I are ſenſible he is, 'tis more credible that he would ſend good Souls with agreeable Shapes, to check men for their unwarrantable Actions, and to invite 'em in an amicable way to the practice of Vertue, by ſetting forth the Felicity and Bliſs of thoſe Souls that are poſſeſs'd of the good Country. As for the Souls that lye in *Purgatory* (if ſo be that there's any ſuch place) I take it, the Great Spirit has no occaſion to be intreated and pray'd to on their behalf, by thoſe who have enough to do to pray for themſelves: Beſides, ſince he gives 'em leave to come to the Earth, he might as well allow them to mount up to Heaven. Upon the whole, my dear Brother, if I thought you ſpoke ſeriouſly of theſe things, I ſhould truly be apprehenſive that you are Delirious, or have loſt your Senſes. Certainly, there muſt be ſome more inflaming Article againſt theſe two Jugglers, or elſe both your Laws and your Judges are equally unreaſonable. If 'twere true that theſe miſchievous Actions were actually committed, the Conſequence I ſhould draw from thence, would be this; That ſince there's no ſuch thing heard of among any of the Nations of *Canada*, it can't be otherwiſe but that the Evil Spirit has a power over you that he has not over us. Upon this lay, we are a good People, and you on the other hand are perverſe, malicious, and addicted to all degrees of Vice and Wickedneſs. But, prithee, let's make an end of our Conferences upon this Head; and ſo I'll expect no anſwer to what has been ſaid. To come back to your Laws, pray inform me how it comes to paſs that they ſuffer Women to be Sold for Mony to thoſe who have

a mind to make uſe of 'em? Why do they ſuffer thoſe publick Houſes where the Whores and Bawds are in readyneſs all the hours of the day, to oblige all ſorts of Perſons? Why are ſome allow'd to wear Swords, in order to kill others that dare not wear 'em? Why do not they prohibit the Selling of Wine above a determin'd quantity, or the adulterating of it with I do not know how many Ingredients, that ruin one's Health? Do not you ſee the Diſorders committed at *Quebec* by Drunkards? You'll anſwer perhaps, as others have done before you; that the Vintner is allow'd to Sell as much Goods as he can put off, for the maintenance of himſelf and his Family; and that he who drinks the Wine ought to regulate his own Conduct; and be moderate in that as well as in all other things. But I'll prove that to be impoſſible, for a Man in drink, loſes his Reaſon before he is aware, or at leaſt his Reaſon is ſo drown'd that he is not capable of diſtinguiſhing what he ought to do. Why do not your Laws reſtrain the exceſſive Gaming, that is the ſource of a thouſand evils? Fathers ruin their Families (as I ſaid before) Children either Rob their Fathers, or run 'em into Debt; the Wives and Daughters proſtitute themſelves for Mony, when they're reduc'd to extremities, and have plaid away their Cloaths, and their Houſhold Furniture. This gives riſe to diſputes, murders, enmity, and irreconcileable hatred. Theſe prohibitions, my Brother, would be of no uſe among the *Hurons*; but they are very much wanted among the *French*. If by ſuch methods you would gradually reform the Diſorders that Intereſt has rais'd amongſt you, I ſhould hope that one day you might come to live without Laws as we do.

*La-*

*Labontan.* I acquainted you before, that our Laws inflict Penalties on Gamesters; and provide Punishments for Whores and Bawds, and above all, for publick House-Keepers, when disorders happen in their Houses. All the difference lies here, that our Cities are so large and populous that 'tis not easy for the Judges to trace all the Abuses that are committed: But at the same time, they are prohibited by the Laws, and all possible measures are us'd to prevent 'em: In one word, our Judges indeavour with such care and application to stiffle bad Customs, to establish a good Order in all the Branches of the Society, to punish Vice and reward Vertue; this, I say, they do with such care and application, that if you could but shake off your faulty Prejudices, and weigh narrowly the excellency of our Laws, you would be oblig'd to own that the *French* are a just, judicious and knowing People, who pursue the true measures of Justice and Reason more than you do.

*Adario.* I would gladly embrace any opportunity of working my self into that Belief before I die, for I have a natural affection for the *French*; but I am very apprehensive that I shall not meet with that Consolation. Upon this foot, your Judges ought to begin first to observe the Laws, that their example may influence others; they ought to discontinue their Oppression of Widows, Orphans, and poor Creatures; to give dispatch to the Suits of Persons that come an hundred Leagues off for a Hearing; and in a word, to form such Judgments of Causes as the Great Spirit shall do. I can never entertain a good thought of your Laws, till they lessen the Taxes and Duties that poor People are constrain'd to pay, at a time when the Rich of all Stations pay nothing in proportion to their Estates; till

you

you put a ſtop to the courſe of Drunkenneſs that ſpreads thro' our Villages, by prohibiting the *Coureurs de Bois* to import Brandy among us. Then indeed I ſhall hope that you'll compleat your Reformation by degrees, that a levelling of Eſtates may gradually creep in among you; and that at laſt you'll abhor that thing call'd Intereſt, which occaſions all the Miſchief that *Europe* groans under. When you arrive at that pitch, you'll have neither *Meum* nor *Tuum* to diſturb you, but live as happily as the *Hurons*. This is enough for one day: I ſee my Slave coming to acquaint me that I am wanted in the Village. Farewel, my dear Brother, till to morrow.

*Lahontan.* I am of the Opinion, my dear Friend, that you would not have come ſo ſoon to my Apartment, if you had not deſign'd to purſue our laſt Diſpute. As for my part, I declare I will not enter the liſts farther with you, upon the conſideration that you are not capable to apprehend my Arguments. You are ſo prepoſſeſs'd on the behalf of your own Nation, ſo ſtrongly byaſs'd to the Savage Cuſtoms, and ſo little fond of a due enquiry into ours; that I ſhall not daign to kill both my Body and my Soul, in endeavouring to make you ſenſible of the ignorance and miſery that the *Hurons* have always liv'd in. Thou knoweſt I am thy Friend; and ſo I have no other view, but to ſet before thine eyes the Felicity that attends the *French*, to the end that thou and the reſt of thy Nation may live as they do. I told you, I do not know how often, that you inſiſt on the Converſation of ſome *French* Debauchees, and meaſure all the reſt by their Buſhel. I acquainted you, that they were puniſh'd for their Crimes; but theſe reaſons will not go down with you; you obſti-

nately

nately maintain your assertion by throwing in affrontive answers, as if the *French* were not Men. Upon the whole, I am downright weary of hearing such poor stuff come from the Mouth of a Man that all the *French* look upon as a Man of excellent Sense. The People of thy Nation respect thee not only for thy Sense and Spirit, but for thy Experience and Valour. Thou art the Head of the Warriours, and the President of the Council; and without flattery, I have scarce met with a Man of a quicker apprehension than thy self. 'Tis upon this consideration, that I pity thee with all my heart for not throwing off thy prejudicate Opinions.

*Adario.* Thou'rt mistaken, my dear Brother, in all thou hast said; for I have not form'd to my self any false Idea of your Religion, or of your Laws. The Example of all the *French* in General, will ever oblige me to look upon all their Actions as unworthy of a Man. So that my Idea's are just; the prepossession you talk of is well grounded; and I am ready to make out all my advances. We talk'd of Religion and Laws, and I did not impart to you above a quarter of what I had to say upon that Head. You insist chiefly upon our way of living, which you take to be Blame-worthy. The *French* in general take us for Beasts; the Jesuits Brand us for impious, foolish and ignorant Vagabonds. And to be even with you, we have the same thoughts of you; but with this difference, that *we* pity you without offering invectives. Pray hear me, my dear Brother, I speak calmly and without passion. The more I reflect upon the lives of the *Europeans*, the less Wisdom and Happiness I find among 'em. These six years I have bent my thoughts upon the State of the *Europeans*: But I can't light on any thing in their Actions that is not be-

beneath a Man; and truly I think 'tis impoſſible it ſhould be otherwiſe, ſo long as you ſtick to the meaſures of *Meum* and *Tuum*. I affirm that what you call Silver is the Devil of Devils; the Tyrant of the *French*; the Source of all Evil; the Bane of Souls, and the Slaughter-Houſe of living Perſons. To pretend to live in the Mony Country, and at the ſame time to ſave one's Soul, is as great an inconſiſtency as for a Man to go to the bottom of a Lake to preſerve his Life. This Mony is the Father of Luxury, Laſciviouſneſs, Intrigues, Tricks, Lying, Treachery, Falſeneſs, and in a word, of all the miſchief in the World. The Father ſells his Children, Husbands expoſe their Wives to Sale, Wives betray their Husbands, Brethren kill one another, Friends are falſe, and all this proceeds from Mony. Conſider this, and then tell me if we are not in the right of it, in refuſing to finger, or ſo much as to look upon that curſed Metal.

*Labontan.* What! is it poſſible that you ſhould always Reaſon ſo ſorrily! Prithee, do but liſten once in thy life time to what I am going to ſay. Doſt not thou ſee, my dear Friend, that the Nations of *Europe* could not live without Gold and Silver, or ſome ſuch precious thing. Without that Symbol, the Gentlemen, the Prieſts, the Merchants, and an infinity of other Perſons who have not Strength enough to labour the Earth, would die for Hunger. Upon that lay, our Kings would be no Kings: Nay, what Soldiers ſhould we then have? Who would then Work for Kings or any body elſe, who would run the hazard of the Sea, who would make Arms unleſs 'twere for himſelf? Believe me, this would run us to remedileſs Ruine, 'twould turn *Europe* into a Chaos, and create the moſt diſmal Confuſion that Imagination it ſelf can reach.

*Adario.*

*Adario.* You fobb me off very prettily, truly, when you bring in your Gentlemen, your Merchants and your Prieſts. If you were Strangers to *Meum* and *Tuum*, thoſe diſtinctions of Men would be ſunk; a levelling equality would then take place among you as it now do's among the *Hurons*. For the firſt thirty years indeed, after the baniſhing of Intereſt, you would ſee a ſtrange Deſolation; thoſe who are only qualify'd to eat, drink, ſleep and divert themſelves, would languiſh and die; but their Poſterity would be fit for our way of living. I have ſet forth again and again, the qualities that make a Man inwardly ſuch as he ought to be; particularly, Wiſdom, Reaſon, Equity, *&c.* which are courted by the *Hurons*. I have made it appear that the Notion of ſeparate Intereſts knocks all theſe Qualities in the Head, and that a Man ſway'd by Intereſt can't be a Man of Reaſon. As for the outward Qualifications of a Man; he ought to be expert in Marching, Hunting, Fiſhing, Waging War, Ranging the Foreſts, Building Hutts and Canows, Firing of Guns, Shooting of Arrows, Working Canows: He ought to be Indefatigable, and able to live on ſhort Commons upon occaſion.: In a word, he ought to know how to go about all the Exerciſes of the *Hurons*. Now in my way, 'tis the Perſon thus qualify'd that I call a *Man*. Do but conſider, how many Millions there are in *Europe*, who, if they were left thirty Leagues off in the Forreſts, and provided with Fuſees and Arrows, would be equally at a loſs, either to Hunt and maintain themſelves, or to find their way out: And yet you ſee we traverſe a hundred Leagues of Forreſts without loſing our way, that we kill Fowl and other Beaſts with our Arrows, that we catch Fiſh in all the places where they are to be had; that we

Dog

Dog both Men and Wild Beasts by their Foot-steps, whether in Woods or in open Fields, in Summer or in Winter; that we live upon Roots when we lye before the Gates of the *Iroquese*, that we run like Hares, that we know how to use both the Axe and the Knife, and to make a great many useful things. Now since we are capable of such things, what should hinder you to do the same, when Interest is laid aside? Are not your Bodies as large, strong and brawny as ours? Are not your Artisans imploy'd in harder and more difficult Work than ours? If you liv'd after our manner, all of you would be equally Masters; your Riches would be of the same Stamp with ours, and consist in the purchasing of Glory by military Actions, and the taking of Slaves; for the more you took of them the less occasion you would have to Work: In a word, you would live as happily as we do.

*Lahontan.* Do you place a happy Life, in being oblig'd to lye under a pittiful Hutt of Bark, to Sleep under four sorry Coverlets of Beaver Skins, to Eat nothing but what you Boil and Roast, to be Cloath'd with Skins, to go a Beaver Hunting in the harshest Season of the Year, to run a hundred Leagues on Foot in pursuit of the *Iroquese*, thro' Marshes and thick Woods, the Trees of which are cut down so as to render 'em inaccessible! Do you think your selves happy when you venture out in little Canows, and run the risque of being drown'd every foot in your Voyages upon the Great Lakes; when you lye upon the ground with the Heavens for your Canopy, upon approaching to the Villages of your Enemies; when you run with full Speed, both days and nights without eating or drinking, as being pursued by your Enemies; when you are sure of being reduc'd to the last extremity, if the

the *Coureurs de Bois* did not out of Friendſhip, Charity and Commiſeration, ſupply you with Fire-Arms, Powder, Lead, Thread for Nets, Axes, Knives, Needles, Awls, Fiſhing-Hooks, Kettles, and ſeveral other Commodities?

*Adario.* Very fine, come, don't let's go ſo faſt; the day is long, and we may talk one after the other at our own leiſure. It ſeems you take all theſe things to be great hardſhips; and indeed I own they would be ſuch to the *French*, who like Beaſts, love only to eat and to drink, and have been brought up to Softneſs and Effeminacy. Prithee, tell me what difference there is between lying in a good Hutt, and lying in a Palace; between Sleeping under a Cover of Beaver-Skins, and Sleeping under a Quilt between two Sheets; between Eating Boil'd and Roaſt Meat, and feeding upon dirty Pies, Ragou's, *&c.* dreſs'd by your greaſy Scullions? Are we liable to more Diſorders and Sickneſſes than the *French*, who are accommodated with theſe Palaces, Beds and Cooks? But after all, how many are there in *France* that lye upon Straw in Garrets where the Rain comes in on all hands, and that are hard put to't to find Victuals and Drink? I have been in *France*, and ſpeak from what I have ſeen with my Eyes. You rally without reaſon, upon our Cloaths made of Skins, for they are warmer, and keep out the Rain better than your Cloth; beſides, they are not ſo ridiculouſly made as your Garments, which have more Stuff in their Pockets and Skirts, than in the Body of the Garment. As for our Beaver-Hunting, you take it to be a terrible thing; while it affords us all manner of pleaſure and diverſion; and at the ſame time, procures us all ſorts of Commodities in exchange for the Skins. Beſides, our Slaves take all the Drudgery off our hands, (if ſo be that

that you will have it to be drudgery.) You know very well that Hunting is the moſt agreeable Diverſion we have; but the Beaver-Hunting being ſo very pleaſant, we prefer it to all the other ſorts. You ſay, we have a troubleſome and tedious way of waging War; and indeed I muſt own that a *French* Man would not be able to bear it, upon the account that you are not accuſtom'd to ſuch long Voyages on Foot; but theſe Excurſions do not fatigue us in the leaſt, and 'twere to be wiſh'd for the good of *Canada*, that you were poſſeſs'd of the ſame Talent; for if you were, the *Iroqueſe* would not Cut your Throats in the midſt of your own Habitations, as they do now every day. You inſiſt likewiſe on the riſque we run in our little Canows, as an inſtance of our Miſery; and with reference to that Point, 'tis true that ſometimes we cannot diſpenſe with the uſe of Canows, becauſe we are Strangers to the Art of Building larger Veſſels; but after all, your great Veſſels are liable to be caſt away as well as our Canows. 'Tis likewiſe true, that we lye flat upon the open ground when we approach to the Villages of our Enemies; but 'tis equally true that the Soldiers in *France* are not ſo well accommodated as your Men are here, and that they are oftentimes forc'd to lye in Marſhes and Ditches, where they are expos'd to the Rain and Wind. You object farther, that we betake our ſelves to a ſpeedy Flight; and pray what can be more natural than to flye when the number of our Enemies is triple to ours. The Fatigue indeed of running night and day without Eating and Drinking, is terrible; but we had better undergo it than become Slaves. I am apt to believe that ſuch extremities are matter of Horrour to the *Europeans*, but we look upon 'em as in a manner, nothing.

You

You conclude, in pretending that the *French* prevent our Misery by taking pity of us. But pray consider how our Ancestors liv'd an hundred years ago: They liv'd as well without your Commodities as we do with 'em; for instead of your Fire-Locks, Powder and Shot, they made use of Bows and Arrows, as we do to this day: They made Nets of the Thread of the Barks of Trees, Axes of Stone; Knives, Needles and Awls of Stag or Elk-Bones; and supply'd the room of Kettles with Earthen Pots. Now, since our Ancestors liv'd without these Commodities for so many Ages; I am of the Opinion, we could dispense with 'em easyer than the *French* could with our Beaver Skins; for which, by a mighty piece of Friendship, they give us in exchange Fusees, that burst and Lame many of our Warriors, Axes that break in the cutting of a Shrub, Knives that turn Blunt, and lose their Edge in the cutting of a Citron; Thread which is half Rotten, and so very bad that our Nets are worn out as soon as they are made; and Kettles so thin and slight, that the very weight of Water makes the Bottoms fall out. This, my dear Brother, is the answer I had to give to your Reflexions upon the Misery of the *Hurons*.

*Lahontan.* 'Tis well; I find you would have me to believe that the *Hurons* are insensible of their Fatigue and Labour; and being bred up to Poverty and Hardships, have another notion of 'em than we have. This may do with those who have never stir'd out of their own Country, and consequently have no Idea of a better Life than their own; who having never visited our Cities and Towns, fancy that we live just as they do. But as for thee, who hast seen *France*, *Quebec* and *New-England*, methinks thy judgment and relish of things are too much of the Savage

Strain; whilſt thou prefers the Condition of the *Hurons* to that of the *Europeans*. Can there be a more agreeable and delightful Life in the World, than that of an infinity of rich Men, who want for nothing? They have fine Coaches, Stately Houſes adorn'd with Rich Hangings and Magnificent Pictures, Sweet Gardens repleniſh'd with all ſorts of Fruit, Parks Stock'd with all ſorts of Animals, Horſes and Hounds and good ſtore of Mony, which enables 'em to keep a Sumptuous Table, to frequent the Play-Houſes, to Game freely, and to diſpoſe handſomely of their Children. Theſe happy Men are ador'd by their Dependants; and you have ſeen with your own eyes our Princes, Dukes, Mareſhals of *France*, Prelates, and a Million of perſons of all Stations, who want for nothing, and live like Kings, and who never call to mind that they have liv'd, till ſuch time as Death alarms 'em.

*Adario.* If I had not been particularly inform'd of the State of *France*, and let into the knowledge of all the Circumſtances of that People, by my Voyage to *Paris*; I might have been Blinded by the outward appearances of Felicity that you ſet forth: But I know that your Prince, your Duke, your Mareſhal, and your Prelate are far from being happy upon the Compaariſon with the *Hurons*, who know no other happineſs than that of Liberty and Tranquility of Mind: For your great Lords hate one another in their Hearts; they forfeit their Sleep, and neglect even Eating and Drinking, in making their Court to the King, and undermining their Enemies; they offer ſuch Violence to Nature in diſſembling, diſguiſing and bearing things, that the Torture of their Soul leaves all Expreſſion far behind it. Is all this nothing in your way? Do you think it ſuch a trifling matter to have fifty

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Serpents in your Boſom? Had not they better throw their Coaches, their Palaces and their Finery, into the River, than to ſpend their life time in a continued Series of Martyrdom? Were I in their place, I'd rather chooſe to be a *Huron* with a Naked Body and a Serene Mind. The Body is the Apartment in which the Soul is lodg'd; and what ſignifies it, for the Caſe call'd the Body, to be ſet off with Gold Trappings, or ſpread out in a Coach, or planted before a Sumptuous Table, while the Soul Galls and Tortures it? The great Lords, that you call Happy, lie expos'd to Diſgrace from the King, to the detraction of a thouſand ſorts of Perſons, to the loſs of their Places, to the Contempt of their Fellow Courtiers; and in a word, their ſoft Life is thwarted by Ambition, Pride, Preſumption and Envy. They are Slaves to their Paſſions, and to their King, who is the only *French* Man that can be call'd Happy, with reſpect to that adorable Liberty which he alone enjoys. There's a thouſand of us in one Village, and you ſee that we love one another like Brethren; that whatever any one has is at his Neighbour's Service; that our Generals and Preſidents of the Council have not more Power than any other *Huron*; that Detraction and Quarreling were never heard of among us; and in fine, that every one is his own Maſter, and do's what he pleaſes, without being accountable to another, or cenſur'd by his Neighbour. This, my dear Brother, is the difference between us and your Princes, Dukes, *&c.* And if thoſe great Men are ſo Unhappy, by conſequence, thoſe of inferiour Stations muſt have a greater ſhare of Trouble and perplexing Cares.

*Lahontan.* You must know that as your *Hurons* who are brought up in the way of Fatigue and Misery, have no mind to be rid of it; so these great Lords being inur'd from their infancy to ambition, care, *&c.* can't live without it. As Happiness lies in the imagination, so they feed themselves with Vanity, and in their hearts think themselves as good as the King. That Tranquility of mind that the *Hurons* enjoy, never car'd for crossing over to *France*, for fear of being confin'd to the little Religious Houses. Tranquility of mind passes in *France* for the Character of a Fool, of a senseless, careless Fellow. To be happy, one must always have somewhat in his view that feeds his Wishes. He that confines his Wishes to what he enjoys, must be a *Huron*, which none will desire to be, if he considers that Life would be a Scene of Uneasyness, if our Mind did not direct us every minute to desire somewhat that we are not yet possess'd of; and 'tis this that makes a Life happy, provided the means imploy'd in the prosecution of such Wishes are lawful and warrantable.

*Adario.* Is not that Burying a Man alive; to rack his Mind without intermission in the acquisition of Riches and Honour, which cloy us as soon as obtain'd; to infeeble and waste his Body, , and to expose his Life in the forming of Enterprises, that for the most part prove Abortive? As for your Allegation, that these great Lords are bred from their Infancy to Ambition and Care, as we are to Labour and Fatigue; I must say, 'tis a fine Comparison for a Man that can Read and Write. Tell me, prithee, if the repose of the Mind and the exercise of the Body are not the necessary Instruments of Health, if the tossing of the Mind and the rest of the Body are not the means to destroy it? What have we

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in the World that's dearer to us than our Lives, and ought not we to take the beſt meaſures to preſerve 'em? The *French* murder their Health by a thouſand different means, and we preſerve ours till our Bodies are worn out, our Souls being ſo far free from Paſſions, that they can't alter or diſturb our Bodies. And after all, you inſinuate that the *French* haſten the Moment of their Death by lawful means: A very pretty concluſion indeed, and ſuch as deſerves to be took notice of. Believe me, my dear Brother, 'tis thy Intereſt to turn *Huron*, in order to prolong thy life. Thou ſhalt drink, eat, ſleep, and Hunt with all the eaſe that can be; thou ſhalt be free'd from the Paſſions that Tyranniſe over the *French*; thou ſhalt have no occaſion for Gold or Silver to make thee happy; thou ſhalt not fear Robbers, Aſſaſſins or Falſe Witneſſes; and if thou haſt a mind to be King of all the World, why, thou ſhalt have nothing to do but to think that thou art ſo.

*Lahontan.* You cannot expect I ſhould comply with your demand, without thinking that I have been guilty of ſuch Crimes in *France*, that I can't return without running the riſque of being Burnt: For after all, I can't imagine a more unaccountable *Metamorphoſis*, than that of a *French* Man into a *Huron*. How d'ye think I could undergo the Fatigues we talk'd of but now? D'ye think I could have the patience to hear the Childiſh Propoſals of your Ancient and your Young Men, without taking them up? Is it feaſible that I could live upon Broth, Bread, *Indian* Corn, Roaſt Meat and Boil'd, without either Pepper or Salt? Could I brook the Larding of my Face like a Fool, with twenty ſorts of Colours? What Spirit muſt I be of, if I drink nothing but Mapple-Water, and go ſtark Naked all the Sum-

mer, and eat out of nothing but Wooden Dishes? Your Meals would never go down with me, since two or three hundred Persons must Dance for two or three hours before and after. I can't live with an uncivilis'd sort of People, who know no other Compliment than, *I honour you.* No, no; my dear *Adario*, 'tis impossible for a *French-Man* to turn *Huron*, but a *Huron* may easily become a *French-Man*.

*Adario.* At that rate you prefer Slavery to Liberty. But 'tis no Surprisal to me, after what I have heard you maintain: Tho after all, if you happen'd to enter into your own Breast, and to throw off your prepossession with regard to the Customs and Humours of the *French* Nation; I cannot see that the Objections you've now Started, are of such Moment as to keep you from falling into our way of living. What a mighty difficulty you meet with in bringing your self to approve of our old Men's Counsel, and our young Men's Projects! Are not you equally gravell'd, when the Jesuits and your Superiours make impertinent demands? Why would not you choose to live upon the Broth of all sorts of good and substantial Meat? Our Partridges, Turkeys, Hares, Ducks, and Roe-Bucks; do not they eat well when they're Roasted or Boil'd? What signifies your Pepper, your Salt, and a thousand other Spices, unless it be to murder your Health? Try our way of living but one fort-night, and then you'll long for no such doings. What harm can you fear from the Painting of your Face with Colours? You dawb your Hair with Powder and Essence, and even your Cloaths are sprinkled with the same: Nay, I have seen *French* Men that had Mustaches like Cats, cover'd o'er with Wax. As for the Mapple-Water, 'tis sweet, healthy, well-tasted, and friendly to the Stomach;

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And I've seen you drink of it oftner than once or twice: Whereas Wine and Brandy destroy the natural Heat, pall the Stomach, inflame the Blood, Intoxicate, and create a thousand Disorders. And pray what harm would it do ye, to go Naked in warm Weather? Besides, we are not so stark Naked. but that we are cover'd behind and before. 'Tis better to go Naked, than to toil under an everlasting Sweat, and under a load of Cloaths heap'd up one above another. Where's the uneasyness of Eating, Singing, and Dancing in good Company? Had not you better do so than sit at Table moping by your self, or in the Company of those that you never saw or knew before? All the hardship then, that you can complain of, lies in conversing with an unciviliz'd People, and being robb'd of the Pageantry of Compliments. This you take to be a sad Affliction, tho' at the bottom 'tis far from being such. Tell me, prithee; do's not Civility consist in Decency and an affable Carriage? And what is Decency? Is it not an everlasting Rack, and a tyresome Affectation display'd in Words, Cloaths and Countenance? And why would you Court a Quality that gives you so much trouble? As for Affability; I presume it lyes in giving People to know our readyness to serve 'em, by Caresses and other outward Marks; As when you say every turn, Sir, *I'm your humble Servant, you may dispose of me as you please.* Now, let's but consider to what purpose all these Words are spoke; for what end must we lie upon all occasions, and speak otherwise than we think? Had not you better speak after this fashion; *Ho! art thou there, thou'rt welcome, for I honour thee?* Is not it an ugly show, to bend one's Body half a score times, to lower one's hand to the ground, and to say every moment, *I ask your Pardon?* Be

it known to thee, my dear Brother, that this Submiſſion alone would be enough to unhinge me quite, as to your way of living. You've aſſerted that a *Huron* may eaſily turn *French*; but believe me, he'll meet with other difficulties in the way of his Converſion than thoſe you ſpeak of. For ſuppoſing I were to turn *French* out of hand, I muſt begin with a complyance to Chriſtianity, which is a Point that you and I talk'd enough of three days ago. In order to the ſame end, I muſt get my ſelf Shav'd every three days, for in all appearance I ſhould no ſooner profeſs Galliciſm, than I ſhould become rough and hairy like a Beaſt: And this inconvenience ſhocks me extreamly: Sure 'tis much better to be Beardleſs and Hairleſs; and I'm equally ſure you never ſaw a rough Savage. How d'ye think it would agree with me to ſpend two hours in Dreſſing or Shifting my ſelf, to put on a Blue Sute and Red Stockins, with a Black Hat and a White Feather, beſides colour'd Ribbands? Such Rigging would make me look upon my ſelf as a Fool. How could I condeſcend to Sing in the Streets, to Dance before a Looking-Glaſs, to toſs my Wigg ſometimes before and ſometimes behind me? I could not ſtoop ſo as to make my Honours, and fall down before a parcel of Sawcy Fools, that are intitled to no other Merit than that of their Birth and Fortune. D'ye think that I could ſee the Indigent languiſh and pine away, without giving 'em all I had? How could I wear a Sword without attacking a Company of Profligate Men who throw into the Gallys an infinity of poor Strangers, (*) that never injur'd any Body, and are carried, in a woful Condition, out of their Native Country, to Curſe in the midſt

* *The Algerines, Tripolins, Moors, Turks, &c. who are taken in the Mediterranean, and are ſent to Marſeilles to the Galleys.*

midſt of their Chains, their Fathers and Mothers, their Birth, and even the Great Spirit. Thus 'tis that the *Iroqueſe* languiſh, who were ſent to *France* ſome two years ago. Can you imagine that I would ſpeak ill of my Friends, careſs my Enemies, contemn the Miſerable, honour the Wicked, and enter into Dealings with 'em; that I would triumph o'er my Neighbour's Misfortunes, and praiſe a naughty Man; that I would act the part of the Envious, the Traitours, the Flatterers, the Inconſtant, the Liars, the Proud, the Avaricious, the Selfiſh, the Taletellers, and all your double Minded Folks? D'ye think it poſſible for me to be ſo indiſcreet as to boaſt at once of what I have done, and what I have not done; to be ſo mean as to crawl like an Adder at the feet of a Lord, that orders his Servants to deny him; and to take a Refuſal tamely? No, my dear Brother, no; I can't brook the Character of a *French* Man; I had rather continue what I am than paſs my Life in theſe Chains. Is it poſſible that our Liberty do's not Charm you? Can you live an eaſier life than what you may have in our way? When thou comeſt to viſit me in my Hutt, do not my Wife and my Daughters withdraw and leave thee alone with me, that our Converſation may ſuffer no Interruption? In like manner, when thou mean'ſt to pay a Viſit to my Wife or my Daughters, are not thou left alone with the party that thou comeſt to See? Are not you welcome to Command any Hutt in the Village, and to call for any thing of Eatables that you like beſt? Did ever a *Huron* refuſe another, either the whole or part of what he had catch'd at Hunting or Fiſhing? Do not we make dividends of our Beaver-Skins, in order to ſupply thoſe who have not enough to purchaſe ſuch Commodities as they have occaſion for?

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Do not we obſerve the ſame Method in the diſtribution of our Corn, to ſuch as have not ſufficient Crops upon their Fields for the maintenance of their Families? If any one of us have a mind to Build a Canow or a Hutt, we all ſend our Slaves to forward the Work, without being ask'd. This is a quite different way of living from that of the *Europeans*, who would Sue their neareſt Relations for an Ox or a Horſe. If the *European* Father asks Mony of his Son, or the Son of the Father, he replys he has none. If of two *French* Men who have liv'd twenty years together, and eat and drink at one Table every day; if of theſe two *French* Men, I ſay, one ſhould ask the other for Mony, the anſwer is, there's none to be had. If a poor Wretch that goes naked in the Streets, and is ready to dye with Hunger and Hardſhips: does but ask a rich Man for a Farthing, his anſwer is, *'Tis not for him.* Now ſince all this is true, how can you have the preſumption to claim a free acceſs to the Country of the Great Spirit? Sure, there's not a Man upon Earth that does not know, that Evil is contrary to Nature, and that he was not Created to do Miſchief. What hopes then can a Chriſtian have at his Death, that never did a good Action in his Life time. He either muſt believe that the Soul dies with the Body (tho' there's none of you that owns that Opinion) or elſe ſuppoſing the Immortality of the Soul, and ſuppoſing your Tenents of Hell, and of the Sins that wait Sinners to that Region, to be juſt and true, your Souls will have a hot time of it.

*Lahontan.* D'ye hear, *Adario*? I find 'tis needleſs for us to Reaſon longer upon theſe Heads; for all the Arguments you offer have nothing of Sol'dity in 'em. I have told thee a hundred times, that the inſtance of a handful of wicked Men

Men concludes nothing upon the whole: You fancy that every *European* has his particular Vice, whether known or unknown; and I may preach the contrary to you till to Morrow Morning and not Convince you when I have done. You make no differenee between a Scoundrel and a Man of Honour; and ſo I may talk to you ten Years together and not unhinge you of the bad opinion you have of our Religion, our Laws, and our Cuſtoms. I would give a hundred Beaver Skins that you could Read and Write like a *Frenchman*. Had you that Qualification, you would not ſo ſhamefully contemn the happy Condition of the *Europeans*. We have had in *France* ſome *Chineſe* and *Siameſe* who came from the remoteſt parts of the World, and were in every reſpect more averſe to our Cuſtoms than the *Hurons*, and yet could not but admire our way of Living. For my part, I proteſt I can't conceive the ground of your Obſtinacy.

*Adario*, All theſe People have as crooked Minds as they have deform'd Bodies. I have ſeen ſome of the Ambaſſadors from the Nations you ſpeak of, and the Jeſuits at *Paris* gave me ſome account of their Country. They obſerve a diviſion of Property as well as the *French*; and foraſmuch as they are more bruitiſh and more wedded to their Intereſt than the *French*, we muſt not think it ſtrange that they approv'd of the Cuſtoms and Manners of a People who treated 'em with all the meaſures of Frendſhip, and made 'em Preſents. You muſt not think that the *Hurons* will take their Meaſures from them. You ought not to take Exceptions at any thing that I have prov'd; for I do not deſpiſe the *Europeans*, tho' indeed I can't but pity 'em. You ſay well in alledging that I place no difference between a Rogue and what you call a Man of Honour.

Honour. My Apprehenſion indeed is flat enough; but for a long time I have Convers'd with the *French* on purpoſe to know what they mean by their Man of Honour. To be ſure the Word can't be apply'd to a *Huron*, who is a Stranger to Silver, ſince a moneyleſs Man is no Man of Honour in your way. 'Twere an eaſie matter to make my Slave a Man of Honour, by carrying him to *Paris*, and furniſhing him with a hundred Packs of Beaver Skins, to anſwer the charge of a Coach and ten or twelve Footmen. As ſoon as he appears in an Embroider'd Suit with ſuch a Retinue, he'l be Saluted by every one, and Introduc'd to the greateſt Treats, and the higheſt Company: And if he does but regale the Gentlemen, and make Preſents to the Ladies, he paſſes in courſe for a Man of Senſe and Merit: He'l be call'd the King of the *Hurons*, and every one will give out, that his Country is full of Gold Mines, that himſelf is the moſt Puiſſant Prince in *America*, that he is a Man of Senſe and talks moſt agreeably in Company; that he is redoubted by all his Neighbours; in fine, he'l be ſuch a Man of Honour as moſt of your *French* Footmen come to be after they have made ſhift, by infamous and deteſtable means, to pick up as much Money as will fetch that pompous Equipage. Ha! my dear Brother, if I could but read, I could find out a great many fine things that now I do not know. You ſhould not then get off for hearing me mention the few Diſorders that I obſerv'd among the *Europeans*; for I would then muſter you up a great many more, whether in Wholeſale or Retail. I do not believe that there's any one Vocation or Rank of Men that would not be found liable to juſt Cenſure, if examin'd by one that can Read and Write. And in my Opinion

'twere

'twere better for the *French* that they were Strangers to Reading and Writing: Every Day gives us freſh Inſtances of an infinity of Diſputes among the *Coureurs de Bois* upon the account of *Writings*, which tend to nothing but Litigiouſneſs and Law Suits. One bit of Paper is enough to ruin a whole Family. With a ſlip of a Letter a Woman betrays her Husband, and concerts ways to have her turn ſerv'd; a Mother ſells her Daughter, and a Forger of Writings cheats whom he pleaſes. In your Books which are publiſh'd every Day, you write Lies and impertinent Stories; and yet you would fain have me to Read and Write like the *French*. No, my dear Brother, I had rather live without Knowledge, than to Read and Write ſuch things as the *Hurons* abhor. We can do all our Buſineſs with reference to our Hunting and our Military Adventures, by the help of our Hieroglyphicks. You know very well that the Characters which we draw upon the peel'd Trees in our Paſſages, comprehend all the Particulars of a Hunting or Warlike Expedition, and that all who ſee theſe Marks know what they ſignifie. Now, pray, what occaſion have we for more? The Communion of Goods among the *Hurons* ſuperſedes the uſe of Writing. We have no Poſts nor no Horſes in our Forreſts for Couriers to ride upon to *Quebec*. We make Peace and War without Writing, and employ only Ambaſſadors that carry the Faith and Promiſe of the Nation. Our Boundaries are adjuſted without Writing: And as for the Sciences that you ſtudy, they would be of no uſe to us; for, to inſtance in *Geography*, we have no mind to puzzle our Brains in the reading of Books of Voyages that contradict one another; and are not in the humour to abdicate our Country, which you know we are

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ſo minutely acquainted with, that the leaſt Brook does not ſcape our Calculation. *Aſtronomy* would be equally uſeleſs; for we reckon the Years by the Moons, and ſo many Winters ſtand for an equal number of Years. *Navigation* would be yet leſs ſerviceable, for we have no Ships: And *Fortification* can bring us no Advantage, in regard that a Fort of ſingle Paliſſadoes is to us a ſufficient guard from the Arrows and the Surpriſes of our Enemies, who are Strangers to Artillery. In a Word, conſidering our way of living, Writing can do us no good. All that I value in the whole Circle of your Sciences, is *Arithmetick*: I can't but own that that Science pleaſes me infinitely well, tho' at the ſame time I am ſenſible that thoſe who are vers'd in it are not free from great Errors. There is no Trade or Profeſſion among the *French* that I like, excepting that which runs in the way of *Commerce*; that indeed I look upon as a Lawful Calling, and that which is moſt neceſſary for our Welfare. The Merchants are welcome to us; ſometimes they bring us good Commodities, and ſome of 'em being Men of Juſtice and Probity are ſatisfied with a moderate Gain: They run great hazards, they advance beforehand, they lend, they ſtay for their due; in fine, I know many Dealers that have a juſt and reaſonable Soul, and have oblig'd our Nation very much. But at the ſame time there are others who act with no other view than to make an exorbitant Profit upon Goods that have a good ſhew and are worth but little, particularly Axes, Kettles, Powder, Guns, *&c.* which we are not qualified to know. This makes it to appear, that in all the Ranks and Degrees of the *Europeans* there's ſomething that ought to be diſlik'd. This is a certain truth, that if a Merchant has not an upright Heart, and a ſufficient

ſufficient ſtock of Vertue to withſtand the various Temptations to which his Buſineſs lays him open, he violates every foot the meaſures of Juſtice, Equity, Charity, Sincerity, and true Faith. Are not they chargeable with flaming Wickedneſs, when they give us ſorry Commodites in exchange for our Beaver Skins, which a blind Man may deal in without being cheated? I have done, my dear Brother, I muſt now return to the Village, where I'll ſtay for you to Morrow after Dinner.

*Lahontan.* I am come, *Adario*, to thy Apartment, to pay my Reſpects to thy Grandfather, who I hear lies very ill. 'Tis to be fear'd that the good old Gentleman may be long afflicted with the uneaſineſs he now complains of; one would think that a Man of his Age, who reckons upon Seventy Years, might refrain the ſhooting of Turtle-Doves. I've obſerv'd for a long time, that your old Folks are always in Motion and Action, which is the ready way to exhauſt ſpeedily the little Strength that's left 'em. I'll tell thee, *Adario*, thou muſt ſend one of thy Slaves for my Surgeon, who underſtands Phyſick well enough; for I'm morally aſſur'd that he'l give him eaſe in a Minute: This Feaver is ſo inconſiderable that it can't reach his Life, unleſs it reaches to a greater height.

*Adario.* Thou knoweſt very well, my dear Brother, that I have been a mortal Enemy to your Phyſicians, ever ſince I ſaw ten or twelve Perſons die in their Hands, through the tyranny of their Remedies. My Grandfather that you take to be Seventy Years old is full Ninety eight. He Marry'd at Thirty Years of Age; my Father was Marry'd at Thirty two, and I am now Thirty five Years old. 'Tis true he is of a

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ſtrong Conſtitution, and that this Age could not be attain'd in *Europe*, where People die earlier. One of theſe Days I'll ſhew you fourteen or fifteen old Men that are turn'd of a Hundred, nay one of 'em a Hundred and twenty four. I knew another that dy'd ſix Years ago at the Age of a Hundred and forty. As for the reſtleſs Life that that you find fault with in our old Men, I can aſſure you on the contrary, that if they lay loytering upon their Mats in the Huts, and did nothing but Eat, Drink and Sleep, they would become heavy and dull and unfit for Action; and for as much as their continuall reſt would hinder the inſenſible Tranſpiration, the Humours then recoyling would rejoin the Blood, and thus by a natural effect their Limbs and Kidneys would be ſo infeebled and waſted, that a mortal Phthiſick would enſue. This is an Obſervation of long ſtanding, that proves true in all the Nations of *Canada*. The Jugglers are to be here preſently to try their Skill, and to find out what Meat or Fiſh is requiſite for the cure of this Diſtemper. My Slaves are now ready to go either a Hunting or Fiſhing, and if you'l tarry an Hour or two with me, you ſhall ſee the apiſh tricks of theſe Mountebanks, whom we know to be ſuch when we are well, and yet ſend for 'em with great impatience when any dangerous Diſtemper ſeizes us.

*Labontan.* You muſt conſider, my dear *Adario*, that in ſuch caſes our Mind is ſick as well as the Body. We in *Europe* do the ſame thing by our Phyſicians. When a Man enjoys his Health he hates and avoids the Phyſicians; but when he apprehends himſelf out of order, notwithſtanding that he knows the uncertainty of their Art, he calls a Conſultation of a Dozen: Some who have no other Illneſs than what Fancy ſuggeſts, do

do melt down their Bodies by ſuch Remedies as would kill a Horſe. I own, indeed, that you have no ſuch Fools among you; but to make the Parallel even, you take no care of your Health; for you run at the Hunting ſtark naked from Morning to Night; you dance three or four Hours an end till you ſweat again, and the playing at the Ball in a Company of ſix or ſeven Hundred Perſons on a ſide, to toſs it half a League one way or t'other, is an infinite Fatigue to your Bodies; it inſeebles the Parts, diſperſes the Spirits, ſowers the maſs of Blood and Humours, and breaks the union of their Principles. At this rate a Man that might otherwiſe have liv'd a Hundred Years is ſweep'd off at Eighty.

*Adario.* Suppoſing all you ſay to be true, what ſignifies it for a Man to live ſo long, ſince Life is a ſort of Death after that Age? Perhaps your Reaſons may bear as to the *French*, the generality of whom being lazy and ſlothful, have an averſion to all manner of violent Exerciſes. They are of the ſame temper with our ſuperannuated Perſons, that live in ſuch a ſtupid inſenſible way; that they never ſtir out of their Huts but when they take Fire. Our Temperaments and Complexions are as widely different from yours as Night from Day: And that remarkable difference that I obſerve between the *Europeans* and the People of *Canada*, upon all things in general, is to me an Argument that we are not deſcended of your pretended *Adam*. Among us you ſhan't hear in an Age, of one that is Hunch-back'd, or Lame, or Dwarfiſh, or Deaf, or Dumb, or Blind from their Infancy, and far leſs any that is One-ey'd; for when a one-ey'd Creature comes into the World among us, we look upon it as a Preſage of the enſuing Cala-

mity of the Nation, and have frequently experienc'd the truth of the Prophecy. A one-ey'd Creature is equally deſtitute of Senſe and of an upright Heart; he is Malicious, Goatiſh and Sloathful to the laſt degree; he is more cowardly than a Hare, and never goes a Hunting for fear of running his one Eye againſt the Branch of a Tree. As for our Diſeaſes, we know no ſuch thing as your *Dropſies*, *Aſthmas*, *Palſy's*, *Gout* and *Pox*. The *Leproſy*, the *Lethargy*, *External Swellings*, the *Suppreſſion of Urine*, the *Stone* and the *Gravel*, are Diſtempers that we are not acquainted with; to the great Aſtoniſhment of the *French*, who are ſo liable to 'em. *Fevers* indeed reign among us, eſpecially upon our return from any Warlike Expedition, and proceed from our lying in the open Air, our croſſing of Marſhes, wading over Rivers, our faſting two or three Days at a time, eating cold Victuals, *&c.* Sometimes *Pleuriſies* prove mortal to us, when we heat our ſelves with running, whether in Military or Hunting Adventures, and then drink ſuch Water as we are unacquainted with: And *Colicks* attack us now and then upon the ſame occaſion. We are ſubject to the *Meazles* and the *Small-Pox*, and that we owe to one of two Reaſons. Either we eat ſo much Fiſh, that the Blood it produces is of a different temper from that proceeding from Meat, and thereupon boils in the Veſſels with greater Violence, and throws out its thick and coarſe Particles upon the inſenſible Pores of the Skin. Or elſe the bad Air pen'd up in our Villages for want of Windows to our Huts, makes ſo much Fire and Smoak, that the diſproportion between the Particles of the confin'd Air and thoſe of our Blood and Humours, gives riſe to ſuch Infirmities. Now theſe are the only Diſtempers that viſit us.

*Lahontan.*

*Lahontan.* This, my dear *Adario*, is the first time I have heard thee reason justly since the Commencement of our Conferences. I acknowledge, you are exempted from an infinity of Evils that lie heavy upon us, and the reason of this Happiness may be gather'd from what you offer'd t'other Day, namely, *That the repose of one's Mind is the greatest Ingredient of Health.* The *Hurons* being confin'd to the bare knowledge of Hunting, do not fatigue their Spirits, and impair their Healths, in the pursuit of an infinity of fine Sciences, in watching unseasonably, breaking their rest and toiling hard at the studious Anvil. With us, a Man bred to the Sword makes it his business to read and know the History of the Wars that have happen'd in the World, and to make himself acquainted with the Art of Fortifying, Attacking and Defending Places: This ingrosses his whole time, which after all is too little to procure him the Accomplishments he desires. A Man that takes to the Church plyes the Study of *Theology* Night and Day, for the good and interest of Religion; he writes Books to instruct People in the concerns of their Salvation, and Dedicating to God the Hours, the Days, the Months, and the Years of his Life, receives after this Life an Eternal Inheritance by way of Recompence. Our Judges apply themselves to the knowledge of the Laws Night and Day, they examin Bills and Processes; they give continual Audience to an infinity of Plaintiffs that teaze 'em without Intermission; in fine they can scarce spare leisure to Eat or Drink. Our Physicians pursue the Science of rendring Men Immortal, they run about from Patient to Patient, from Hospital to Hospital, in order to learn the Nature and the Cause of different Distempers: They rack

their Brains in unlocking the Qualities of Drugs Herbs and Simples, by a thouſand uncommon and curious Experiments. The *Coſmographers* and *Aſtronomers* bend all their thoughts upon the diſcovery of the Figure, Magnitude and Compoſition of Heaven and Earth. The former can trace the leaſt Star in the Firmament, they meaſure its courſe, its diſtance from the Ecliptick, its aſcenſion and declination: The latter know how to diſtinguiſh Climates, and the various Poſitions of the Globe of the Earth; they are acquainted with the Seas, Lakes, Rivers, Iſles Gulfs; they compute the diſtances of one Country from another; and in fine, all the Nations of the World are known to them, as well as their Religions, their Laws, their Languages, their Cuſtoms, and their various Forms of Government. To wind up all into one Word, all the Profeſſors of Sciences are very ſenſible that they purſue their Studies with too much Application, and thereby murder their Health. For the animal Spirits are not ſtrain'd out in the Brain, but in proportion to the ſupplies of fine Blood that it receives from the Heart; and the Heart being a Muſcle can't ſquirt out the Blood into all the parts of the Body without the Influence of the animal Spirits. Now, when the Soul is Serene and all Tranquility as thine is, the Brain ſupplies all the parts of the Body with as much as they have occaſion for in order to perform the Offices allotted 'em by Nature: Whereas in the caſe of a profound Application to Sciences, the Soul being toſs'd and perplex'd with a croud of Thoughts, the Spirits are much exhauſted and diſpers'd, both by long watchings and by the racking of the Imagination. In this caſe all the Spirits that the Brain can form are ſcarce ſufficient to recruit the parts employ'd by the Soul

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in the precipitant Motions it calls for; and there being but a ſmall Stock of Spirits in the Nerves, which convey 'em to the parts that miniſter to the Digeſtion of what we eat, their Fibres have a languid drooping motion: And thus it comes to paſs that the Actions of the Body are lamely perform'd, the Digeſtion is imperfect, the Serum flies off from the Blood, and by falling upon the Head, the Limbs, the Nerves, the Breaſt and other parts, gives riſe to the Dropſy, Gout, and Palſy; and to all the other Diſeaſes you took notice of but now.

*Adario.* At that rate, my dear Brother, it muſt be only the Learned Men that fall into ſuch Diſorders: And upon that foot, I hope you'll own that one had better be a *Huron* than a *Science-Hunter*, conſidering that Health is the moſt valuable of all good things. But at the ſame time, I know very well that theſe Diſtempers have no reſpect of Perſons, but fall upon the Ignorant as well as thoſe of a greater Character. Not that I deny what thou ſayeſt, for I am fully convinc'd that *Brain-Work* infeebles the Body extreamly; and I have often wonder'd how your Conſtitution comes to be ſo ſtrong, as to keep up againſt the violent Shocks of Diſcontent and Fret, that you feel when things go croſs with you. I have ſeen ſome *French* Men tear their Hair, others cry and weep bitterly like Women Burning at a Stake, others again abſtain from eating or drinking for two days, and ſuffer ſuch violent Sallies of Paſſion as to daſh every thing in pieces that came in their way: And when all came to all, their Health did not appear to be affected. Queſtionleſs, their Nature muſt be different from ours; for there's never a *Huron* in the World that would not die in a days time upon incountring the hundredth part of ſuch Tranſports. Ay, moſt cer-

tainly, you are of a different Mould from us; for your Wines, your Brandy, and your Spices, make us Sick unto death; whereas you can't live forſooth without ſuch Drugs: Beſides, your Blood is Salt and ours is not; you have got Beards, and we have none. Nay farther; I have obſerv'd that before you paſs the Age of thirty five or forty, you are Stronger and more Robuſt than we; for we can't carry ſuch heavy Loads as you do till that Age; but after that your Strength dwindles and viſibly declines, whereas ours keeps to its wonted pitch till we count fifty five or ſixty years of Age. This is a truth that our young Women can vouch for. They tell you that when a young *French-man* obliges 'em ſix times a night, a young *Huron* do's not riſe to above half the number; and with the ſame Breath they declare, that the *French* are older in that Trade at thirty five, than the *Hurons* are at fifty years of Age. This intelligence given in by our good Girles, who are better pleas'd with your young Men's over-doing, than with the Moderation of our Youths; This intelligence, I ſay, led me to think that your Gout, Dropſy, Phthiſick, Palſy, Stone, and Gravel, and the other Diſtempers above mention'd, are certainly occaſion'd, not only by the immoderateneſs of theſe Pleaſures, but by the unſeaſonableneſs of the time, and the inconveniency of the way in which you purſue 'em; for when you have but juſt done eating, or are newly come off a fatiguing bout, you lie with your Women as often as ever you can, and that either upon Chairs, or in a Standing Poſture, without conſidering the Damage that accrues from ſuch indiſcretion: Witneſs the common practice of theſe young Sparks in the Village of *Doſſenra*, who make their Table ſerve for a Bed. For the purpoſe; you are ſubject to two Diſeaſes more,

that

that we are free from. The firſt is that call'd by the *Illineſe, the hot Diſtemper*, for that People are liable to it as well as thoſe who live upon the *Miſſiſipi*. This Malady goes by the Name of the *Venereal Diſtemper* in your Country. The other is that you call the *Scurvy*, which we Style, the *cold evil*, with regard to the Symptoms and Cauſes of that Diſtemper, that we have obſerv'd ſince the Arrival of the *French* in *Canada*. You ſee therefore that you are liable to a great many Diſeaſes, and thoſe ſuch as are not eaſily Cur'd. Inſtead of retrieving your Health, your Phyſicians murder you, by exhibiting Remedies calculated for their own Intereſt, which ſpin out the Diſtemper and kill you at laſt. A Phyſician would be ſtill Poor if he cur'd his Patients ſpeedily. The men of that Profeſſion are cautious of approving of our way of Sweating; for they know the conſequence of it too well, and when their Advice is ask'd upon the matter, their Anſwer is to this purpoſe. *None but fools are capable of imitating fools; the Savages have not the name of Savages for nothing; and their Remedies are as Savage as themſelves. If 'tis true that after Sweating, they throw themſelves into cold Water or into Snow, without preſent death; their good luck is owing to the Air of the Climate, and to their way of Feeding, which differs from ours. But notwithſtanding this favourable Circumſtance, ſuch and ſuch a Savage, that would otherwiſe have outliv'd a hundred years of age, was cut off at eighty by the uſe of that terrible Remedy.* Such is the Language of your Phyſicians, by which they mean to ſcare the *Europeans* from the uſe of our Remedies: Tho' at the ſame time, 'tis certain that if you had a mind to Sweat after our way now and then, you might do it with the greateſt eaſe and ſafety in the World, and by that means all the evil Humours ingendred in

your Blood by your Wine, your Spices, your intemperate Venery, your Unſeaſonable Watching and your other Fatigues, would be evacuated by the Pores of the Skin. Were this Method follow'd, you might bid an eternal Adieu to Phyſick, and all its Poiſonous Ingredients. This, my dear Brother, is as manifeſt as the Sun-Shine; tho' 'twill not go down with the Ignorant, who talk of nothing but Pleuriſies and Rheumatiſms, as the Conſequents of this Cure. 'Tis ſtrange, methinks, they will not give Ear to the Anſwer we make to the Objection Started by your Phyſicians againſt our way of Sweating. 'Tis an undiſputed Truth that Nature is a good kind Mother, which deſires to eterniſe our Lives; and yet we plague and torment her ſo violently, that ſometimes ſhe's brought to a low and weak condition, and is ſcarce able to Succour us. Our Debauches and Fatigues create deprav'd Humours, which Nature would throw out of the Body, if She had but Strength enough to open the Gates, *viz.* the Pores of the Skin. 'Tis true ſhe expells as much as ſhe can, by Urine and Stool, by the Mouth, Noſe, and inſenſible Tranſpiration: But ſometimes the quantity of the Seroſities is ſo over-bearing that they overflow all the parts of the Body between the Skin and the Fleſh: And in that caſe 'tis our buſineſs to procure their egreſs the ſpeedyeſt and ſhorteſt way, for fear their longer ſtay ſhould give riſe to this Gout, Rheumatiſm, Dropſy, Palſy, and all the other Diſtempers that ſink a healthy State. Now, to compaſs this end, we muſt unlock the Pores by the means of Sweating; and withal take care to ſhut 'em ſoon after, leſt the nutritive juice ſhould glide out by the ſame paſſage; which can be no otherwiſe prevented than by throwing our ſelves into cold Water, as we uſually do.

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'Tis the same case as if Wolves were got into your Sheep Folds; for then you would open the Doors that the mischievous Animals might turn out; but after they're once out of Doors, you would not fail to shut 'em again for fear your Sheep should run after 'em. I own indeed that your Physicians say well, when they plead that a Man who has over-heated himself by Hunting or any violent Exercise, indangers his Life by throwing himself immediately into cold Water. That I take to be an uncontested truth; for the Blood which in that Case is agitated and boils as it were in the Veins, would certainly congeal; just as boiling Water congeals sooner than cold Water, when expos'd to the Frost or put into a cold Fountain. This is the Sum of my Thoughts upon that Head. As to what remains, I grant we are liable to Diseases, that equally invade both us and the *French*; namely, the Small-Pox, Fevers, Pleurisies, and sometimes to what you call the Hypochondriac Illness: For we have some Fools among us who fancy they are possess'd by a little *Manitou* or Spirit of the bigness of one's Fist; which in our Language we call *Aoutaerohi*; and affirm that this Spirit is lodg'd in their Body, and particularly in a certain Member that ails never so little. This imaginary Distemper proceeds from their Simplicity and weakness of Mind: For in short, we are not without ignorant foolish Fellows among us, no more than you. You may see every day some *Hurons*, above fifty years of Age, who have less Sense and Discretion than a young Girl; some who are as Superstitious as your selves, in believing that the Spirit of Dreams is the Ambassadour and Messenger whom the Great Spirit imploys to acquaint Men with their Duty. As for our Jugglers, they are Mountebanks and Cheats of the same form with your Physicians;

only

only they content themſelves with the having of good Chear at their Patient's coſt, without ſending 'em to the other World in acknowledgment of their Feaſts and Preſents.

*Lahontan.* My deareſt *Adario*, I honour thee beyond all expreſſion, for now thou argueſt juſtly. You never ſpoke more to the purpoſe in your life time. Every word you have ſaid of Sweating is abſolutely true; and I know it to be ſo by experience, inſomuch that while I live, I will never uſe any other Remedy than your way of Sweating. But at the ſame time, I would not have you run down Bleeding, ſo much as you did t'other day, when you endeavour'd by a multiplicity of Arguments to make out the neceſſity of ſaving our Blood, as being the Treaſure of Life. I do not diſpute its being the Treaſure of Life; but I muſt needs ſay that your Remedies againſt Pleureſies and Inflamations, take effect only by chance, for out of twenty Sick People commonly fifteen die; whereas Bleeding in ſuch a caſe might Cure 'em all. I own that this method of Cure ſhortens their lives, and that a man that has Bled often can't hold out ſo long as another that has done it but ſeldom; but a Man lying on a Sick Bed, wants to be cur'd at any rate, and thinks of nothing elſe but the preſent recovery of his Health; tho' it ſhould coſt him the Subſtraction of ſome years from his life, together with the loſs of his Blood. In fine, all the Remarks I have made on the Subject in hand, center in this; that the People of *Canada* have a better Complexion than the *Europeans*, that they are more Indefatigable and Robuſt, more inur'd to Watching, Faſting and other hardſhips, more inſenſible of Cold and Heat; inſomuch that they are not only exempted from the Paſſions that tumble and diſturb *our* Souls, but likewiſe ſhelter'd from the Infirmities that *we* groan under. You are

poor

poor and miſerable, but at the ſame time you have the benefit of perfect health: But we who enjoy the Conveniences of Life and the Inſtruments of Eaſe, are forc'd either thro' Complaiſance or by the occaſional Adventures of life, to Murder our ſelves by an infinity of Debauches, to which you are never expos'd.

*Adario.* My Brother, I come to Viſit thee, and am accompany'd by my Daughter, who is about to Marry, againſt my Will, a young Man that's as good a Warriour as he's a ſorry Huntſman. She has a mind to't; and that is enough in our Country: But 'tis not ſo in *France*, where the Parents muſt conſent to the Marrying of their Children. I am oblig'd to comply with my Daughter's demands: For if I pretend to Marry her again, ſhe'd quickly return upon me; *What do you think Father! Am I your Slave? Shall not I enjoy my Liberty? Muſt I for your fancy, Marry a Man I do not care for? How can I endure a Husband that buys my Corps of my Father, and what value ſhall I have for ſuch a Father as makes Brokerage of his Daughter to a Brute? And how can I have an affection for the Children of a Man I cannot love? If I ſhould Marry him in obedience to you, and go from him in fifteen days time, as the Priviledges and natural Liberties of the Nation would allow; you'll tell me 'tis not well done; and 'twould trouble you, all the World would laugh at it, and perhaps I might prove with Child.* Thus, dear Brother, would my Girl anſwer me, and it may be a great deal worſe, as it happened ſome years ago to one of our old Men, who pretended to Marry his Daughter to a Man ſhe did not love, for in my Preſence ſhe ſaid a great many harſh things by way of Reproach: Inſinuating that a Man of Spirit ought not to expoſe himſelf, in offering to adviſe a Perſon from whom he may receive

receive such affronts; neither ought he to require such respects from his Children as he knows to be impracticable. She added then, *'twas true she was his Daughter, and he might be satisfied, He got her upon a Woman he loved as much as she hated the Husband her Father had provided for her.* You must know, we never have a Marriage contracted between Relations, let the degree be never so remote. Our Women never Marry again after they're forty years of Age, because the Children they have after that Age are generally of a weakly Constitution. Not that they are the more Continent for this: On the contrary, you'll find them more passionately inclin'd than a Girl of twenty. And 'tis for this reason that they entertain the *French* so kindly; nay, and sometimes give themselves the trouble to follow them. However you know that our Women are not so Fruitful as the *French*, tho' they admit of more frequent Embraces; which to me is very strange, for 'tis quite contrary to what might be expected.

*Lahontan.* 'Tis for the same reason, my poor *Adario*, that they Conceive not so easily as ours. If they did not indulge themselves too much in the frequency of Embraces, and receive 'em with an over-bearing Keenness, the Matter calculated for the production of Children, would have time to assume the necessary qualities for the business of Generation. It's the same case with a Field that is Sowed continually without being suffered to ly Fallow, for at last it will produce nothing (as Experience plainly shews;) on the other side, if you forbear the Ground, the Earth regains its force, the Serene Air, the Rain and the Sun give it a new Sap, which makes the Seed to Sprout. But prithee, my dear Friend, suffer me to ask thee one Question. What is the reason that the Women-Savages, being so rarely

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Fruitful, have the Increaſe of their Nation ſo little in view, that a Woman ſhall make her ſelf Miſcarry when the Father of the Child dies, or is kill'd, before ſhe is brought to Bed? You'll tell me, ſhe do's it to ſave her Reputation; becauſe, without that Precaution ſhe would never have another Husband. But it would ſeem the Intereſt of the Nation, which lies in its Increaſe and Multiplication, is but little regarded by your Women. Now, it is not ſo with ours, for, as you ſaid t'other day, our *Coureurs de Bois* and many others, find very often new Children in their Houſes, at their return from their Journeys: But they are not much diſſatisfied, upon the conſideration, that this adds ſo many Bodys for the Nation, and ſo many Souls for Heaven: Tho' after all, their Women undergo as much diſgrace upon ſuch occaſions as yours do, and ſometimes are Impriſoned for Life, while yours are allow'd to entertain as many Gallants as they pleaſe afterwards. 'Tis a moſt abominable piece of Cruelty for a Woman to make away with her Child: A Crime which the Author of Life will never pardon: And this is one of the greateſt Abuſes to be reformed among you. You ought to diſcountenance Nakedneſs too; for the liberty which your Boys have of going Naked, makes a terrible Hurricane in the Minds of your young Girls; as they are not made of Braſs, ſo the view of thoſe parts which decency forbids me to name, can't but call up the Amorous Fire, eſpecially when the young Wantons ſhew that Nature is neither dead nor untrue to the Adventures of Love.

*Adario.* I take it, you account for the Barrenneſs of our Women admirably; for I perceive how that may come to paſs: And as for the Criminal Practice of our young Women in taking

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Potions to make themſelves Miſcarry; I find your Reflections upon it are very juſt. But what you ſay of Nakedneſs do's not ſtand to Reaſon. I allow that in a Nation where diſtinctions of Property are acknowledg'd, you are very much in the right of it, to cover not only ſuch parts as ought not to be nam'd, but even all the parts of the Body. What uſe would the *French* make of their Gold and their Silver, if they did not imploy it in providing themſelves with fine Cloaths? Since in your Country Men are valued according to their Dreſs, is it not a great advantage to be able to cover any Defect in Nature with a handſome Habit? In earneſt, Nakedneſs ought not to offend any but ſuch as allow Property. A deform'd or decrepit Man among you has found the Secret of appearing Handſome or well Dreſs'd, in a Beau Perriwig and fine Cloaths; under which 'tis impoſſible to diſtinguiſh Artificial Shapes from ſuch as are Natural. Beſides, 'twould be a great inconvenience for the *Europeans* to go Naked; for thoſe who are well provided would then find ſo much Imployment, and earn ſo much Mony for good Services, that they would not dream of Marrying as long as they liv'd; not to mention that the promiſing Aſpect would tempt the Married Women to violate their Conjugal Vows. Now, theſe reaſons can have no place among us, where every thing muſt fit, whether great or little, for the young Women taking a view of the Naked parts, make their choice by the Eye: And for as much as Nature has obſerv'd the meaſures of Proportion in both Sexes, any Woman may be well aſſur'd what ſhe has to expect from a Husband. Our Women are as Fickle as yours, and

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for that reaſon the moſt deſpicable Man here never deſpairs of having a Wife; for as every thing appears naked and open to ſight, ſo every Girl chooſes according to her Fancy, without regarding the meaſures of Proportion. Some love a well ſhaped Man let a certain matter about him be never ſo little. Others make choice of an ill ſhap'd ſorry like Fellow, by reaſon of the goodly ſize of I know not what; and others again pick out a Man of Spirit and Vigour tho' he be neither well ſhap'd nor well provided in nameleſs Quarter.

This, my dear Brother, is all the Anſwer I have to give to your Charge upon the ſcore of Nudity; which you know lies only againſt the Youths; for our married Men and Widows cover themſelves both before and behind with a great deal of Nicety. And, beſides, to make ſome Compenſation for the Nudity of our Boys, our Girls are Modeſter than yours, for they expoſe nothing to open view but the Calf of their Leg, whereas yours lay their Breaſts open in ſuch a Faſhion that our young Men run their Noſes into 'em when they bargain about the Beaver Skins with your handſom She-merchants. Is not this a Grievance among the *French* that wants to be Redreſs'd? For I have it from very good Hands, that ſcarce any *French* Woman can reſiſt the temptation of an object that's mov'd by her naked Breaſts. A due reformation of this indecent Cuſtom would be a means to preſerve their Husbands from the Chimerical Diſtemper of Horns, which you plant upon their Foreheads without ever touching or ſeeing them, and that by a Miracle I can't fathom: For if I plant an Apple-tree in a Garden it does not grow upon the top of a Rock; and in like manner one would think your inviſible Horns ſhould take root only

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in the place where their Seed is ſown, and appear in the Foreheads of the Women, as being a juſt repreſentation of the Husbands and the Spark's Tools. In fine, this whim of the Horns is a horrid piece of Indiſcretion; for why ſhould you affront the Husband becauſe his Wife takes her Pleaſure? If in Marriage a Man marries a Woman's Vices, then the *French* way of Marriage is an Oath that runs counter to right Reaſon, or elſe a Man muſt keep his Wife under Lock and Key to avoid the diſhonour of her Vices. The Husbands that retain to the horned Liſt muſt needs be very numerous; for I can't imagine that a Woman can brook the ſeverity of an eternal Chain, without having recourſe to ſome good Friend to ſoften her Affliction. I ſhould pardon the *French* if they made the Marriage to ſtand only upon certain Conditions, that is upon the *Proviſo* that the Woman have Children, and that both ſhe and her Husband keep their Health, ſo as to be able to diſcharge the Marriage Duties as they ought to do. This is all the Regulation that can be made in a Nation that ſtands to *Meum* and *Tuum*.——— You *Chriſtians* have another impertinent Cuſtom, which I can't but take notice of. Your Men glory in the Debauching of Women, as if yielding to the Temptations of Love were not equally Criminal in either Sex. Your young Sparks uſe their utmoſt Efforts to tempt the Maids and married Women; they ſet all means at work to compaſs their end; and when Maſters of their Wiſhes talk publickly of the Adventure; upon which every body Cenſures the Lady, and cries up the Cavalier, whereas the former merits a Pardon, and the latter deſerves to be Puniſh'd. How d'ye think your Women ſhould be Faithful to you, if you are Faithleſs to them? If the

married

married Men keep their Cracks, will not their Wives keep Company with other Lovers? And if a Husband prefers Gaming and Drinking to his Wive's Company, will not his Wife Solace her self in the Company of a Friend? Would you have your Wives to be Wise and Discreet, and like ours, you must Love 'em as your selves, and take care not to sell 'em; for I know some Husbands among you, that consent as shamefully to the Debauching of their Wives, as some Mothers do to the Prostituting of their Daughters, and in such cases Necessity obliges 'em to it. From hence it appears, that 'tis a great Happiness for the *Hurons* that they are not reduc'd to the practice of such mean Actions, as Misery occasions among those who are not inur'd to it. We are at all times neither rich nor poor, and our Happiness upon this score goes far beyond all your Riches; for we are not forc'd to expose our Wives and Daughters to sale, in order to live upon their Drudgery in the way of Love. You'l say our Wives and Daughters are foolish and simple; and indeed I grant the Allegation, for they can't write *Billet dou's* to their Acquaintances as yours do; nay, if they could write they have not the sense to single out by the Rules of Physiognomy a faithful old Woman that shall carry their Love-letters, and observe a profound Silence. O! that curs'd Writing; that pernicious Invention of the *Europeans* who tremble at the sight of their own *Chimera's*, which they draw themselves, by the ranking and dispos'al of three and twenty small Figures, that are Calculated, not for the Instruction but for the Perplexing of Men's Minds. According to your Notions of things, the *Hurons* are likewise foolish in not minding the loss of a Maidenhead in the Girls they take in Marriage, and in

condeſcending to marry the very Women that their own Companions have turn'd off: But prithee tell me, Brother, are the *French* the wiſer for fancying that a Girl is a Maid becauſe ſhe cries and ſwears 'tis ſo? Nay, ſuppoſing her to be a true Maid, is the Conqueſt the greater? No, ſure, on the contrary the Husband is oblig'd to teach her a Trade that ſhe'll practiſe with others at a time when he is not in a condition to continue the daily Exerciſe. As for our marrying Women ſeparated from former Husbands, is not that the ſame thing as marrying a Widow, with this difference only, that our Women have all reaſon to be perſwaded that we Love 'em, whereas your Widows have reaſon to believe that you marry their Riches rather than their Perſons. How many Families are reduc'd to diſorder or Ruin by ſuch Marriages with Widows? But after all you do not pretend to redreſs ſuch diſorders, becauſe the evil is incurable as long as the Conjugal Tye laſts for Life. Once more, I'll take the liberty to mention another piece of Madneſs practis'd among you, which indeed is down right Cruelty to my Mind. Your Marriages are indiſſolvable, and yet a Youth and a Girl that burn in the mutual flames of Love, can't marry without the conſent of their Parents. Both the one and the other muſt marry who their Fathers pleaſe, in oppoſition to their own Inclination, tho' their Averſion to the Perſon propos'd be ſo great, that they hate him mortally. The inequality of Age, Eſtate and Birth is the ſource of all theſe Inconveniences; they overrule the mutual Love of the two Parties that like one another. What Cruelty! What Tyranny! and that practis'd by a Father upon his own Children. Do you meet with ſuch things among the *Hurons*? Among them every

every one's as Rich and as Noble as his Neighbour; the Women are entitled to the ſame Liberty with the Men, and the Children enjoy the ſame Privileges with their Fathers. A young *Huron* may marry one of his Mother's Slaves, and neither Father nor Mother are impower'd to hinder him. This Slave by ſo doing becomes a free Woman; and ſince her Beauty pleaſes, why ſhould not the Youth prefer her to the great General's Daughter that is not ſo handſome? To continue the faults of your Conſtitution: Is it not a piece of Injuſtice among you who abhor a community of Goods, that a Nobleman or Gentleman ſhould give his eldeſt Son almoſt all that he has, and force the other Brethren and Siſters to reſt ſatisfied with a Trifle, tho' perhaps that eldeſt Son is not a Lawful Child, and all the reſt are? The Conſequence of this is, that they throw their Daughters into perpetual Priſons, with a ſort of Barbarity which is not ſuitable to the Chriſtian Charity that the Jeſuits preach up. As for the other Sons, they are forc'd to turn Prieſts and Monks, in order to live by the fine Trade of praying to God againſt their will, of preaching what they do not practiſe, and of perſuading others into the belief of what they disbelieve themſelves. If any of 'em take up a Military Profeſſion, they deſign the pillaging the Nation more than the guarding off her Enemies. The *French* do not fight for the Intereſt of their Country as we do; 'tis their own Intereſt and preferment to higher Poſts that they have in view. The Love of their Country and of their Fellow-Citizens does not prevail ſo much with them as Vanity, Ambition and Riches. In fine, my dear Brother, I conclude this Diſcourſe in aſſuring thee, That the Chriſtians Self-love is a piece of Folly that

the *Hurons* will ever condemn; and that Folly which tinctures all your Actions is remarkable in a distinguishing manner in the way of your Amours and Marriages; which, I must say, is as unaccountable as the People are who suffer themselves to be catch'd in that Noose.

*Lahontan. Adario*, you remember I set forth before, that the Actions of Rogues are no Standard for those of honourable Men. I own the Justness of your Censure as to some Actions, which we also disallow of. I acknowledge that the distinction of Property is the source of an infinity of Passions, of which you are clear'd. But if you take things by the right handle, especially our way of making Love and Marrying, the good order of our Families, and the Education of our Children, you'l find a wonderful Conduct in all our Constitutions. That Liberty which the *Hurons* preach up occasions dismal Disorders. In their way the Children are Masters as well as the Fathers; and Wives who ought naturally to be subject to their Husbands are invested with an equal Authority. The Daughters scorn the Advice of their Mothers when there's a Lover in the case. In a Word, all this scene of Liberty reduces the way of Life to a continued course of Debauchery, by granting to Nature, in Imitation of the Brutes, an unlimited satisfaction to all its Demands. Your single Women place their Wisdom in concerting and concealing their lewd Adventures. To run with * a Match in your Villages, is the same thing as strolling after a Whore in ours. All your young Men roll from Hut to Hut upon such Adventures while the Night lasts. The Doors of every Girls Chambers are open to all Guests, and

* i. e. *to enter into a Woman's Apartment in the Night time with a Light.*

and if a young Man comes that ſhe does not like ſhe pulls the covering over her Head, the meaning of which is, that ſhe is Proof againſt his Temptation: But if another comes, perhaps ſhe ſuffers him to ſit down on the Foot of her Bed, in order to a dry Conference, without going farther; that is to ſay, ſhe has a mind to make a ſetter of this poor Fellow, that ſhe may have ſeveral Strings to her Bow. In comes a third, whom ſhe jilts with more refined Politicks, and allows to lye near her upon the Coverings of the Bed. But when this Spark is gone, in comes a fourth, to whoſe Embraces ſhe readily grants her Bed, and her ſpreading Arms, for two or three Hours together; and tho' he is far from triffling away the time in empty Words, yet the World takes it to be ſo. Behold, my dear *Adario*, the Lewdneſs of the *Hurons*, diſguis'd with a Pretext of honeſt Converſation, and that ſo much the more that how indiſcreet ſo ever any of their Gallants may be to their Miſtreſſes (which rarely happens) the World is ſo far from giving Credit to 'em, that they brand 'em with Jealouſie, which amongſt you is a defamatory Affront. This being premis'd, 'tis no wonder that the *Americans* won't hear any thing of Amours in the Day time, upon the Plea that the Night was made for that purpoſe. In *France* this way of Intreguing is term'd *Cacher adroitment Son jeu*, dexterouſly to conceal ones Deſigns. If there's any thing of Wantonneſs and Debauchery amongſt our Wenches, there is at leaſt this difference, that the Rule is not General, as it is amongſt yours; and beſides they don't go ſo brutiſhly to work with it. The Amours of the *European* Women are Charming, they are Conſtant and Faithful to Death, and when they are ſo weak as to yield to a Lover the laſt Favours, they have a greater

# AN APPENDIX

Containing some New

# VOYAGES TO Portugal and Denmark.

## LETTER I.

Dated at Lisbon, April 20th 1694.

Containing a Description of Lisbon, Porto, Porto, Aveiro, Coimbra, Leiria; together with a View of the Court of Portugal; and an Account of the Government, Laws, Customs, Commerce and Humours of the Portuguese.

SIR,

I Begin my Letter with that Question; My meaning is, that amongst the Number of some bad News relating to my Affairs, I find I have Spirit enough to brave all the Ills of Fortune. The Variety which Sights and Scenes

# AN APPENDIX.

Containing Some New

# VOYAGES TO *Portugal* and *Denmark.*

## LETTER I.

Dated at *Lisbon*, *April* 20. 1694.

Containg a Deſcription of *Viana*, *Porto a Porto*, *Aveiro*, *Coimbra*, *Lisbon*; together with a View of the Court of *Portugal*; and an Account of the Government, Laws, Cuſtoms, Commerce and Humours of the *Portugueſe*.

*SIR*,

I Begin my Letter with that ancient ſaying; *Una ſalus victis nullam ſperare ſalutem*; my meaning is, that after the receipt of ſome bad News relating to my buſineſs, I find I have Spirit enough to brave all the Jolts of Fortune. The Univerſe which Swallows and Jeſuits

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its take for their Country, must likewise be mine; till such time as it pleases God to send to the other World, some Persons that do him very little Service here.

I am glad my Memoirs of *Canada* please you, and that my Savage Style did not turn your Affection: Tho' after all, *you* have no reason to criticise upon my Jargon, for both you and I are of a Country, where no body can speak *French* but when they are not able to open their Mouths: Besides, 'twas not possible for me who went so young to *America*, to find out in that Country, the Mystery of Writing Politely. That's a Science that is not to be learn'd among the Savages, whose Clownish Society is enough to fasten a brutish twang upon the Politest Man in the World. Since you press me to continue my Accounts of what new things I meet with, I willingly comply with your desire; but you must not expect those nice Descriptions you speak of, for if I pretended to any such thing, I should expose my self to the Derision of those to whom you may shew my Letters. I am not sufficiently qualify'd to outdo the curious Remarks that an infinity of Travellers have publish'd. 'Tis enough for me if I furnish you with some private Memoirs of some things that other Travellers have Wav'd, as being beneath their regard: And for as much as these Memoirs treat of such Subjects as were never yet handled in Print, you will meet with some Satisfaction upon the score of their Novelty. With this View, I shall be very punctual in Writing to you from time to time, from whatever corner of the World my Misfortunes may lead me to; but upon this condition, that you shall take an exact care to let me have your Answers. In the mean time, I must acquaint you that I can't undertake to Frenchify

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the Foreign Names; and therefore shall Write 'em as the People of the Country do, leaving it to you to pronounce 'em as you please.

You remember I Writ to you about ten Weeks ago, that upon laying down three hundred Pistoles to the Captain of the Ship that brought me from *Placentia* to *Viana*, I had the good luck to get a Shoar there; and so I shall resume the thread of my Journal, from that place where I last took leave of it. I had no sooner jump'd out of the Sloop, than a *French* Gentleman, who has serv'd the King of *Portugal* these four and thirty years † in the quality of a Captain of Horse, came and offer'd me the use of his House, for in that place there's no publick Houses but such as are Calculated for common Seamen. The next day this old Officer advis'd me to go and wait upon *Don John of Souza*, Governour General of the Province between the *Douro* and the *Minho*. He acquainted me farther, that every body gave him the Title of *L' Excellentia*; and that he gave the Title of *Senoria* only to the Gentlemen of the first Rank, and * *Merced* to all the rest. When I heard this, I chose instead of speaking *Spanish* to him, to make use of an Interpreter, who Metamorphos'd all the *You*'s of my Compliment into a *Portuguese Excellentia*.

† *Since Monsieur de* Schomberg's *time.*

* *A Title somewhat higher than* You.

*Viana* lies five Leagues to the Westward of *Braga*, and is inclos'd in a Right-Angle made by the Sea and the River *Lima*. Here I saw two Monasteries of *Benedictine Nuns*, which were so ill provided that they would Starve for Hunger, if their Relations and || Devoto's did not assist 'em. Upon the Sea Side there stands a very good Castle, Fortified after Count *Pagan*'s way: 'Tis covered with

|| i. e. *those who have a respect for the* Nuns.

with several large Culverines, which guard off the Sallymen from Attacking the Vessels that lye at Anchor in the Road. In this Road, the Ships are Shelter'd from the fourteen Points of the Wind, that lye between North and South, in by East. The River is a *havre de barre*, or * *Bar-Haven*, which no Ship ventures upon without calling out Pilots, by a Signal of a Gun or a Flag twisted round. The Ships come all in at High Water, and when the Tide runs out are left dry, unless they Ride upon the Pit, which has always eight or ten Fathom at low Water.

* i. e. *A Port that a Ship can't enter but at full Sea; for fear of touching the Sands or Flats. Bayonne, Bilbao, Stona, Viana, Porto, Aveirco, Mondego, and Lisbon, are all* Havres de Barre.

*Febr.* 4. I hir'd two Mules, one for my self and another for my Man, at the rate of three *Spanish* Piasters or Cobs; and put on so briskly that I arriv'd that Night at *Porto a Porto*, which was twelve Leagues off. These Creatures Amble both fast and smoothly, without Stumbling or tyring the Rider. Your Cavaliers have the conveniency of resting themselves when they will upon the Portmantles which are fasten'd to two Iron Rings at the Pummel of the Saddle. The Saddles of that Country are too hard for such a Lean Man as me. The Road between *Viana* and *Porto a Porto* is Stony, but pretty good; the Ground lies upon a Level, the Prospect is pleasant, and the Sea Side is adorn'd with several large Villages, the chief of which are *Expofende*, *Faons*, and *Villa de Conde*. When I arriv'd at *Porto*, my Guide carry'd me to an *English* Inn, the only one that was fit to entertain Gentlemen. This City is cramm'd with *French*, *English* and *Dutch* Merchants, who

who croud thither upon the account of the Commerce; tho' the latter have ſuffer'd by't ſufficiently, ſince the beginning of the War, by vertue of the Civility of our Privateers, who make no ſcruple to take their Ships. *Porto* ſtands upon the declivity of a Steep Hill, the Foot of which is Waſh'd by the River *Douro*, that falls into the Sea a League lower upon a † *Barr*. This Bar which lies in the Mouth of the *Douro*, is ſo ſuſpected by Sailors, that they never approach to it, but when the Weather is good, and when they have ſome of the Pilots of the Country on Board; for upon the Sand of the Bar there are Rocks, ſome hidden and ſome ſeen, which render it inacceſſible to Strangers. A Ship of four hundred Tun may come over exactly at high Water; which is punctually the time that any Ship ought to make this River. Here we ſee a fine Key reaching from one end of the Town to the other, upon which every Veſſel is Laſh'd over againſt the owners Doors. In this River, I had the opportunity of viewing the *Braſil* Fleet, conſiſting of thirty two *Portugueſe* Merchantmen, the leaſt of which carry'd two and twenty Guns. I ſaw likewiſe ſeveral Foreign Ships, and particularly five or ſix *French* Privateers, that put in there to Buy Proviſions and Ammunition.

*Porto* is a Stately fine City, and well Pav'd; but its Scituation upon a Mountain is inconvenient,

* *A* Bar, *properly ſpeaking, is a Bank of Sand, which commonly runs acroſs the Mouth of the Rivers that have not a ſufficient Rapidity to throw back into the Sea the Sands that are caſt in upon 'em, when the Winds blow hard from the Main. All* Bars *may be call'd Banks of Sand; for I never heard of a* Bar *conſiſting of a ridge of Rocks. Now this Sand riſes nearer to the Surface of the Water, like a little Hill in a Plain, ſo that Ships can't get over it but at high Water.*

ent, in regard that it obliges one to be always upon the Aſcent or Deſcent. The Gallery of the Regular Canons of St. *Auſtin*'s is as curious a piece of Architecture for its uncommon length, as their Church is with reſpect to the roundneſs of its Figure, and the Riches of the inſide. In this City they have a Parliament, a Biſhoprick, Academies for the Exerciſes of young Gentlemen, and an Arſenal for the fitting out of the Men of War, that are Built every year near the Mouth of the River. I wonder that this Town is not better Fortified, eſpecially conſidering 'tis the Second City in *Portugal*. Its Walls are ſix Foot thick, and at certain diſtances ſhew us the Ruines of old Towers that time has levell'd with the Ground. They were built by the *Moors*, and are the moſt irregular piece of Work that thoſe times produc'd: So that you may eaſily gueſs whether 'twould be any hard matter to take this Town at the firſt Attack.

'Tis well for the *Portugueſe* that this Province, which is one of the beſt in *Portugal*, is almoſt inacceſſible to their Enemies whether by Sea or Land; the Sea Side being guarded by Barrs, and the Land by impracticable Mountains. 'Tis very Populous, and all its Valleys which are full of Towns and Villages, afford great quantities of Wine and Olives, and feed numerous Flocks of Cattel, the Wool of which is pretty fine. This I Write upon the Information of ſome *French* Merchants, who are perfectly well acquainted with this Province. I am told that 'tis impoſſible to make the *Douro* Navigable, by reaſon of the Water-Falls and Currents that run between the prodigious Rocks. This, Sir, is all I know of the matter; ſo I hope you'll content your ſelf with it.

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The 10*th* I set out for *Lisbon* in a Sedan, which I Hir'd for eighteen thousand six hundred *Reys*, a number of pieces that are enough to frighten those who do not know that they are but *Deniers*. Since the *Portuguese* State all their Accounts in this fashion; I must acquaint you that a *Rey* is nothing else but a *Denier*, or the 12*th* part of a Penny; and that this numerous quantity of Pieces amounts to no more than twenty five *Piastres*. My Litter-Man ingag'd for this Fare to set me down at *Lisbon*, on the ninth day of *March*; tho' at the same time, he was oblig'd to go two or three Leagues out of his way, to satisfie the Curiosity I had to pass by the way of *Aveiro*, where I arriv'd the next day.

*Aveiro* is a paltry little Town Seated on the Sea Side, and upon the Banks of a little River, Guarded by a Bar, which the Ships that draw under nine or ten foot Water, cross at High Water by the direction of the Coasting Pilots. 'Tis Fortified after the *Mooriſh* way, as well as *Porto*. In this place, there's as much Salt made as will serve two or three Provinces. 'Tis adorn'd with a pretty Monastrey of Nuns, who give proof of their ancient Nobility and Origin from the † *Christiaon Veilho*. The Country gives a most pleasant Prospect for three Leagues to the Eastward; that is, to the great *Lisbon* Road, which is Hemm'd in by a ridge of Mountains from *Porto* to *Coimbra*.

† i. e. Ancient Christians, *a great Title of Honour in that Country, by reason of its being uncommon.*

The 14*th* I arriv'd at *Coimbra*; and when I talk'd of Seeing the University, my Sedan-Man told me that this piece of Curiosity would stop me for a whole day: So that I can only tell you that this University you find mention'd in some Travels, is render'd Famous by the King of *Portugal*'s

*tugal*'s Efforts, ever ſince his Acceſſion to the Throne, to make all Sciences flouriſh within its Walls. The Town affords nothing that's very remarkable, unleſs it be a double Stone Bridge, one above another, between which one may croſs the River without being ſeen; and two fine Convents, one for Monks, and another for Nuns, lying at the diſtance of fourty or fifty Paces from one another. *Coimbra* bears the Title of a Dutchy, and is Intitled to ſeveral conſiderable Prerogatives. It ſtands ſix Leagues off the Sea, at the Foot of a Steep Hill, upon which you may ſee the Churches and Monaſtries, and two or three fine Houſes. The Biſhoprick of this place which is Suffragran to *Braga*, is one of the beſt Biſhopricks in *Portugal*. The Road from *Coimbra* to *Lisbon* is Pleaſant, and affords a pretty Proſpect; the Country is pretty well Peopled.

I arriv'd at *Lisbon* the *Metropolis* of this Country on the 18*th*, and was not near ſo tyr'd as I was uneaſy in making uſe of that ſlow way of Travelling which can ſuit none but Ladies and old Fellows. I had better have hir'd Mules, for then I might have gone through in five days time, and that for a very ſmall Charge; *viz.* thirteen *Piaſters* for me and my Servant. In the mean time, give me leave to tell you by the bye, that your tender Sparks would never be able to bear the inconveniency of the *Poſada*'s (or Inns) upon the Road: They have ſuch ſorry pitiful Accommodation, that the very Deſcription of 'em would be enough to ſcare you from going to *Lisbon*, tho' you had never ſo much buſineſs there. However I was as well ſatisfied, as if they had been the beſt Inns in *France*; for having ſpent the whole courſe of my Life in Scouring the Sea, the Lakes, and the Rivers of *Canada*, and having liv'd for the moſt part upon Roots and Water, with

with a Bark Tent for my Canopy; I eat heartily of all that they ſet before me. You muſt know, Sir, the Landlord conducts the Paſſengers to a bye place that looks more like a Dungeon than a Chamber; and there you muſt ſtay with a great deal of patience, till he ſends you ſome Ragou's Seaſon'd with Garlick, Pepper, Chibbols, and a hundred Medicinal Herbs, the ſmell of which would turn an *Iroqueſe*'s Stomach. To compleat the nicety of your Entertainment, you muſt lye down upon Quilts or Mattreſſes ſpread out on Planks, without either Straw or Coverlets; and theſe Mattreſſes are no thicker than this Letter, ſo that 'twould require two or three hundred of 'em to make your Bed ſofter than Stones. 'Tis true, the Landlord finds you as many Quilts as you pleaſe for a Penny a piece, and takes the pains to ſhake 'em down, and beat off the Flea's, Bugs, *&c.* But thank God, I had no occaſion to make uſe of 'em, for I ſtill kept my Hammock, which was eaſily hung up in any place I came to, by two large Iron Hooks. But after all, the account I now give you of the *Portugueſe* Inns, is all a Jeſt in compariſon with the *Spaniſh*, if we may credit Men of Reputation: And *that* I take to be the reaſon that Travellers pay little or nothing for their Fare either in the one or the other.

The next day after my Arrival at *Lisbon*, I waited upon the Abbot *d' Eſtrees*; whom the K. of *Portugal* has a great reſpect for, and who is ſo much eſteem'd by every body, that they juſtly give him the Title of *'O Mais Perfeito dos Perfeitos Cavalheiros*, i. e. *The moſt Accompliſh'd of the moſt Accompliſh'd Gentlemen.* His Equipage is Magnificent enough, tho' he has not yet made his publick Entry. His Family is kept in excellent Order; his Houſe is very well Furniſh'd, and his

Table is nice and well serv'd. Oftentimes he entertains the Persons of Note, who would not visit him, if he did not give 'em the Precedency. This piece of deference would have seem'd ridiculous, if the King his Master had not order'd it to be so in Mr. *D' Opede's* * time: For it looks very odd to see the meanest Ensign in the Army take the Right hand of an Ambassadour, who denys that Precedency to all the Ministers of the Second Rate. The *Portuguese* Noblemen and Gentlemen are Men of Honour and Honesty, but they are so full of themselves that they fancy themselves the Purest and Ancientest Stock of Nobility and Gentry in the World. Those of distinguishing Titles expect your *Excellency* for their Compellation; and they are so tender of their Dignity, that they never visit any one that lodges in a publick House. None but Persons of an Illustrious Birth are dignify'd with the Title of † *Don*; for the most honourable Posts can't Intitle 'em to that Venerable Character; insomuch that the Secretary of State, who is possess'd of one of the greatest Posts in the Kingdom, do's not pretend to assume it.

* *He was formerly Ambassadour at this Court.*

† *The Word is exactly of the same Importance with* Messire, *and with the* Spanish, Sire *or* Sieur, *which the* Coblers, *&c. claim as their due.*

The King of *Portugal* is of a large Stature, and well Made; he has a very good Meen, tho' his Complexion is somewhat Brown. 'Tis said, he is as constant in his Resolutions, as in his Friendship. He is perfectly well acquainted with the State of his Country. He is so Liberal and full of Bounty, that he can scarce refuse his Subjects the Favours they ask. The Duke of *Cadaval* his first Minister and Favourite has potent Enemies; upon

upon the account that he appears more Zealous for his Master than the other Courtiers; and at the same time, more hearty for the *French* Interest.

The Situation and various Prospects of *Lisbon* would Entitle it to the Character of one of the finest Cities in *Europe*, if it were not so very nasty. It stands upon seven Mountains, from whence you have a View of the finest Land-Skip in the World, as well as of the Sea, the River *Taio*, and the Forts that guard the Mouth of the River. This Mountainous City puts the People to a great inconvenience, that are forced to walk on foot; but this inconvenience affects Strangers and Travellers most, whose Curiosity is in some measure thwarted by the trouble of rambling still upon ascents and descents; for you can't have the accommodation of Hackny-Coaches, that are common elsewhere. Here we meet with Stately and Magnificent Churches; the most considerable of which are *La Ceu*, *Notre Dame de Loreto*, *San Vicente*, *San Roch*, *San Pablo*, and *Santo Domingo*. The *Benedictin* Monastery of St. *Bento* is the finest and best Indow'd Monastery that the Town affords; But last Month part of its fine Fabrick was Burnt down by an unfortunate Fire; and upon that occasion I saw more Silver Plate carried out of it than six great Mules could carry.

If the King's Palace were finish'd, 'twould be one of the noblest Edifices in *Europe*; but the compleating of it would cost at least two Millions of Crowns. Strangers lodge for the most part in the Houses that Front the *Taio*. I know several *French* Merchants, some Popish and some Protestants, who are very considerable Traders in this Country. The Popish *French* Merchants are protected by *France*, and the Protestants take Shelter under the *English* and *Dutch*. Here we

reckon almoſt Fifty *Engliſh* Families, and as many *Dutch*, beſides ſome other Forreigners, who do all of 'em get Eſtates in a very little time, by the great vent of the Commodities of the Country. The *Engliſh Baetas*, or the *Colcheſter* light Stuffs ſell admirably well in this Place; and there's great Profit got upon the *French* Linnen, the *Tours* and *Lions* Silk Stuffs, *French* Ribbands, Lace and Iron Ware; which are ballanc'd by Sugar, Tobacco, Indigo, Cacao Nuts, *&c.*

The *Alfandigua* or Duty of Sugar and Tobacco is one of the beſt Branches of the Royal Revenue, as well as that on Silk, Linnen and Woollen Cloath, which the Merchants are oblig'd to get Stamp'd upon the payment of a certain Duty proportionable to the value and quality of the Effects. Your dry'd Cod pays almoſt Thirty *per Cent* Cuſtom; ſo that there's ſcarce any thing got by Importing of them, unleſs it be when the firſt Ships come in from *Newfoundland*. Tobacco, whether in Snuſh or in Rolls, is ſold by Retail at the ſame price as in *France*; for Snuſh is worth two Crowns a Pound, and the other Tobacco is ſold for about Fifty Pence. 'Tis eaſie to evade the Cuſtoms, if one has a right underſtanding with the Guards, who are a parcel of Knaves that the ſound of a Piſtole will make as flexible as you can wiſh. No Portmanteau or Cloakbag can be carried into the City without being ſearch'd by theſe doughty Gentlemen. Galloons, Fringes, Brocado's, and Gold or Silver Ribbands are Confiſcated as Contreband Goods; for no Perſon, of what Station ſoever, is allow'd to have Silver or Gold Thread either in his Cloaths or the Furniture of his Houſe.

All Books, in what Language ſoever, are immediately laid before the Inquiſition, and burnt if

if they do not pleaſe the Inquiſitors. This Tribunal, of which a *French* Phyſician gives us a Pathetick Deſcription, from the ſad experiences of the Evils he underwent at *Goa*; this Tribunal, I ſay, which belches out more Fire and Flames than *Mount Gibel*, is ſo hot upon the Point that if this Letter came before 'em, both it and the Author would be in equal danger of being burn'd; and 'tis upon this Conſideration that I take care to hold my Peace, eſpecially ſince the very Grandees of the Kingdom are affraid to ſpeak of this Sanctified Office. Some Days ago I had an Interview with a ſenſible wiſe *Portugueſe*, who after informing me of the Manners and Cuſtoms of the People of *Angola* and *Braſil*, where he had liv'd ſeveral Years, took pleaſure to hear me recount the Faſhions and Humours of the Savages of *Canada*; but when I came to the broiling of the Priſoners of War that fall into the Hands of the *Iroqueſe*, he cry'd out with a furious Accent, That the *Iroqueſe* of *Portugal* were yet more cruel than thoſe of *America*, in burning without Mercy their Relations and Friends, whereas the latter inflicted that Puniſhment only upon the cruel Enemies of their Nation.

In former Times the *Portugueſe* had ſuch a Veneration for the Monks, that they ſcrupl'd to enter into their Wives Chambers, at a time when the good Fathers were exhorting them to ſomething elſe than Repentance; but now a days they are not allow'd ſo much Liberty: And indeed I muſt own, that the greateſt part of 'em live ſuch lewd and irregular Lives, that their extravagant Debauches have ſhock'd me a hundred times. They have Indulgences from the Pope's Nuncio to follow all manner of Libertiniſm; for that Papal Miniſter, whoſe Power is unlimited as to Eccleſiaſticks, gives 'em leave,

notwithstanding the Remonstrances of their Superiors, to wear a Hat in the City, (*i. e.* to go about without a Companion) to lie out of the Convent, and even to take a Country Journey now and then. Perhaps they would be wiser, and their number would be smaller, if they were not oblig'd (as well as the Nuns) to make their Vows at 14 Years of Age.

Most of the *Portuguese* Coaches are Chariots Imported from *France*. None but the King and Ambassadors are drawn by six Horses or Mules within the City Walls; out of the City, indeed, your Persons of Quality may have a hundred if they will; but within the Walls they dare not have more than four. The Ladies and the old Gentlemen are carried in Sedans or Chairs, so that Chariots are only made use of by the younger Noblemen; none are allow'd to make use of Coaches and Sedans but the Nobility, Envoys, Residents, Consuls, and Ecclesiasticks; so that the richest Citizens and Merchants must content themselves with a sort of Calash with two Wheels, drawn by one Horse, and driven by themselves. The Mules that carry the Litters or Sedans are larger, finer and not so broad Chested as those of *Auvergne*. A Brace of 'em, generally speaking, is worth Eight hundred Crowns; nay some of 'em will fetch Twelve hundred, especially if they come from the Country of the famous *Don Quixot*, which lies at a great distance from *Lisbon*. The Coach Mules come from *Estremadura*, and are worth about a hundred Pistoles a Pair. The Saddle and Carriage Mules, and the *Spanish* Horses, are *Cent per Cent* dearer than in *Castile*. When 'tis fair Weather the young Sparks ride up and down the City on Horse-back, on purpose to shew themselves to the Ladies, who like Birds in a Cage

have

have no other Privilege than that of viewing through the * Chinks of Jealouſie the Creatures whoſe Company they wiſh for in their Priſons. The Monks who are provided for by Indowments make no Viſits on Foot, for their Convent keeps a certain number of Saddle Mules, which they make uſe of by turns: And 'tis wonderful Comical to ſee the good Fathers patrol and wheel about the Streets with great long crown'd Hats like Sugar-loafs, aud Spectacles that cover three fourths of their Face.

* *Windows with Grates, the Intervals of which are no larger than one's little Finger.*

Tho' *Lisbon* is a very large City, and a place of great Trade, yet there's but two good *French* Inns or Ordinaries in the whole Town, where one may eat tolerably well for five and thirty *Sous* a Meal. Queſtionleſs the number of good Ordinaries would be enlarg'd in courſe, if the *Portugueſe* took pleaſure in Eating and Drinking; for then they would not contemn thoſe who are ſollicitous to find out good Cheer. They are not contented with diſdaining the Trade of an Innkeeper; but the very name of a Publick Houſe is ſo odious to them, that they ſcorn to viſit any Gentleman that Lodges in thoſe charming Quarters. For this reaſon, Sir, you would do well to adviſe any Friend of yours, that has the Curioſity to Travel into *Portugal*, and means to make any ſtay in this Town, to go into a Penſion at ſome *French* Merchants Houſe. One may feed very well in this Town, only 'tis ſomewhat dear. The *Alemteio* Poultry, the St. *Ubal* Hares and Partridges, and the *Algarva* Butchers Meat eat admirably well. The *Lamego* Bacon and Hams are nicer Food than thoſe of *Mayence* and *Bayonne*; and yet that ſort of Meat ſits ſo uneaſie upon the Stomach of a *Portugueſe*, that,

if 'twere not for the Consumption in the Monks and Inquisitors House, there would scarce be any Hogs in all *Portugal*. The *Portuguese* Wines are strong and have a good Body, especially the Red Wines which run very near to a Black Colour. The *Aleguete* and *Barra a Barra* Wines are the finest and those of the thinest Body.

The King never tasts Wine, and the Persons of Quality drink of it but very seldom, no more than the Women. To fathom the reason of this Abstinence we must consider that *Venus* has such an Interest in *Portugal*, that the Face of her Charms hath always kept *Bacchus* from any Footing in this Country. Here that Goddess causes so much Idolatry, that she seems to dispute with the true God for a right to the Worship and Adoration of the *Portuguese*, and that in the most Sacred Places; for the Churches and Processions make the common *Randezvous* where the Amorous Assignments are made. 'Tis there that the * *Bandaro's*, the Ladies of Pleasure and the Women of Intrigue, take their Posts; for they never fail to assist at the Festivals that are Celebrated at least three or four times a Week, sometimes in one Church and sometimes in another. The swaggering Adventurers have a wonderful Talent of discovering their Amorous Desires with one glance of the Eye to the Ladies who return 'em an Answer by the same Signal; and this they call *Corresponding*. This done, they have nothing to do but to find out their Houses, by following 'em Foot for Foot from the Church Door to their respective Apartments. The conclusion of the Intrigue lies in marching straight on to the corner of the Street without looking about for

* *A sort of Braggadocio Bully's, of* Don Quixot's *Temper, who have no other Employment than that of hunting after Adventures.*

for fear the Husband or Rivals ſhould ſmell a Rat. At the end of the Street they have ſo much occaſion for a large ſtock of Patience that they muſt ſtand there two or three hours till a Servant Maid comes, whom they muſt follow till ſhe finds a handſome opportunity of delivering her † *Recado* ſafely. The Adventurers muſt truſt theſe goodly Confidents, and ſometimes run the riſque of their Lives upon their Word and Directions; for they are as cunning as they are true to their Miſtreſſes, from whom they receive Preſents as well as from the Suitors, and ſometimes from the Husbands.

† i. e. *A Meſſage or a watch Word in order to an Interview.*

In former times the *Portugueſe* Women cover'd their Faces with their || *Manto's*, and expos'd nothing to view but one Eye, as the *Spaniſh* Women do to this Day; but as ſoon as they perceiv'd that the Sea Towns were repleniſh'd with as fair Children as any are in *France* or *England*, the poor *Manto's* were diſcarded, and forbid to approach the Face of a Lady. The *Portugueſe* have ſuch an Antipathy and Horror for *Acteon's* Arms, that they had rather cut their own Fingers than take Tobacco out of an Horn-Box; tho' after all the Horn Commodity begins to take here, notwithſtanding the repeated Diſcouragements of Poyſon and the Sword. Almoſt every Month brings us freſh Inſtances of ſome Tragical Adventure of that Nature, eſpecially when the *Angola* or *Braſil* Fleets are juſt come in; for the greateſt part of the Seamen that go upon theſe Voyages are ſo unfortunate, that when they return home they find their Wives lock'd up in Monaſteries

|| *Veils of Taffitas which cover'd both the Face and the Body, and at the ſame time cloak'd their Intrigues.*

Monaſteries inſtead of their own Houſes. The reaſon of their voluntary Confinement is this; that they chooſe thus to expiate and attone for the Sins they committed in their Husbands abſence, rather than be ſtabb'd at their return. Upon this ſcore we ought not to Cenſure thoſe who repreſented the Ocean with a Bull's Horns, for in good earneſt almoſt all that expoſe themſelves to the brunts of the Sea make much ſuch another Figure. In fine, Gallantry in the way of Amours is too tickliſh a Trade in this Place, for it runs a Man in danger of his Life. Here we find plenty of Whores, whoſe Company ought by all means to be avoided; for beſides the danger of ruining one's Health, a Man runs the riſque of being knock'd on the Head if he frequents their Company. The handſomeſt Whores are commonly *Amezada'd* or hir'd by the Month by ſome *kind Keepers*, that have a watchful Eye over 'em; but notwithſtanding all the Keepers Precaution, they enjoy the Diverſion of ſome wiſe Companions at the expence of ſuch Fools. The Fools I now ſpeak of lye under an indiſpenſible Neceſſity of keeping up and feeding with Preſents the pretended Love and Fidelity of the ſaid *Lais's*, the Enjoyment of whom is unconceivably Chargeable. The Nuns receive frequent Viſits from their *Devoto's*, who have a warmer Paſſion for them than for the Women of this World, as it appears from the Jealouſies, Quarrels, and a Thouſand other Diſorders that ariſe among the Rivals upon the ſcore of Intrigue. Formerly the Parlours of the Monaſteries were guarded only with a ſingle Grate, but ſince my Lord *Grafton* and ſome of the Captains of his Squadron had the Curioſity to touch the Hands, *&c.* of the Nuns of *Odiveta*; the King ordered all the Convents in the Kingdom to

have

have double Grates upon their Parlours. At the same time he almost stiffled the Pretention of the *Devoto's*, by prohibiting any one to approach to a Convent without a lawful Occasion, tho' to frame an occasion is easie to one that has the folly to be in Love with these poor Girls.

The *Portugueſe* are a People of a quick Apprehension; they think freely, and their Expressions come up to the justness of their Thoughts: They have able Physicians and learned Casuists among 'em. The Celebrated *Camoens* was without dispute one of the most Illustrious Citizens of *Parnassus*. The teeming variety of his excellent Thoughts, his choice of Words, and the politeness and easie freedom of his Stile, charm'd all who were sufficiently acquainted with the *Portugueſe* Language. 'Tis true he had the Misfortune of being rally'd upon by *Moreri*, and by some *Spaniſh* Authors; who, when they could not avoid owning, that 'tis impossible to surpass the Genius of this unfortunate Poet, blacken'd his Character with the imputation of Infidelity and Profanity. A *Catalan* Monk falls foul upon a hundred Places of his *Laziadas Endechas Estrivillas*. &c. and brands him for an Impious Rattle-brain'd Fellow. To quote two Places that he Censures; the first is the Cadence of a Sonnet entituled *Soneto Nuo Impresso*; where after some Reflections the Poet says, *Mais O Melhor de tudo e crer en Christo*; i. e. *After all, the sureſt way is to believe in Christ.* The Second is the Conclusion of a *Gloza*, viz. *Si Deus se Busca no Mundo neſſes ollos se achara.* That is to say, in speaking to a Lady, *If we look for God in this World we'll find him in your Eyes.*

The *Portugueſe* Pulpit-men cry up their Saints almost above God himself; and to exaggerate their Sufferings lodge 'em in Stables rather than

in

in Paradiſe. They conclude their Sermons with ſuch Pathetick Cries and Exclamations, that the Women ſigh and cry as if they were in deſpair. In this Country the Title of a Heretick is accounted highly infamous; and indeed it bears a very odious Signification. The Prieſts and Friars hate *Calvin* for Curtailing the buſineſs of Confeſſion, as much as the Nuns eſteem *Shuter* for his Monaſtical Marriage. In the City they make Proceſſions from one end of the Town to the other, every *Friday* in *Lent*. I have ſeen above a hundred diſcipline themſelves in the Streets, in an odd manner. They were clad in White, with their Face cover'd and their Back naked; which they laſh ſo handſomely, that the Blood ſpurts in the Face of the Women who are ſet upon the ſides of the Streets, on purpoſe to ridicule and vilify the leaſt Bloody. Theſe were follow'd by others in Masks, who carried Croſſes, Chains, and bundles of Swords of an incredible weight.

The Foreigners of this place are almoſt as Jealous as the *Portugueſe*; inſomuch that their Wives are afraid to ſhew themſelves to their Husband's beſt Friends. They affect the *Portugueſe* Severity with ſo much exactneſs, that theſe poor Captives dare not lift up their Eyes in the Preſence of a Man. But notwithſtanding all their precaution, they ſometimes meet with the Miſchief that they take ſuch care to avoid. The City is Peopled with perſons of all Colours, ſome Black, ſome Mulatto's, ſome Swarthy, and ſome of an Olive Complexion: But the Greateſt part are *Trigenho's*, i. e. of the Colour of Corn. The medley of ſo many different hues, do's ſo mingle the Blood of the Nation, that the true Whites make but a very ſcanty number; and 'tis for this reaſon, that if one were to ſay in *Portugueſe*, *I am a Man* (or

a

*a Woman*) *of Honour*; the nobleſt expreſſion he can find, is, *Eu ſou Branco*, or *Branca*, i. e. *I am a White*.

You may walk up and down *Lisbon* night and day without fearing Pickpockets. Till three or four a Clock in the Morning, you have Muſicians that play in the Streets on *Guitars*, and joyn to the Sweetneſs of that Inſtrument, the moſt moanful Songs that can be imagin'd. The way of Dancing among the ordinary ſort of People is very indecent, by reaſon of the impertinent Motions of their Head and Belly. The Inſtrumental Muſick of the *Portugueſe* is diſagreeable at firſt to the Ears of a Foreigner; but at the bottom it has ſomewhat in it that's ſweet, and pleaſes, when one is accuſtom'd to it. Their Vocal Muſick is ſo coarſe, and its diſcordant Notes are ſo unhappily link'd together; that the chattering of a Crow is more Melodious. Their Church Muſical Compoſures are all in the *Caſtilian* Language, as well as their Paſtorals and moſt of their Songs. They endeavour to imitate the *Spaniſh* Cuſtoms as much as poſſible; nay, they are ſo nice in obſerving the Ceremonies of the *Spaniſh* Court, that the *Portugueſe* Miniſters would be very much diſoblig'd if the leaſt Formality were lop'd off. The King and the Grandees wear much ſuch another Habit as our Financiers or Receivers of the Royal Revenue. They have a cloſe Coat with a Cloak of the ſame colour; a great Band of *Venice* Point, with a long Perriwig, a Sword, and a Dagger. They give the Title of *Excellentia* to Ambaſſadours, and that of *Senhoria* to Envoys and Reſidents.

The Port of *Lisbon* is large, ſafe and convenient; tho' the Entry is very difficult. The Ships Ride at Anchor between the City and the Caſtle of *Almada*, at eighteen Fathom Water on a good

ſtrong

ſtrong Ground. The *Lisbon* River is call'd by the *Portugueſe*, *O Rey dos Rios*, i. e. *The King of Rivers*. 'Tis almoſt a League broad where the Ships Ride; at which place the Tide riſes twelve foot perpendicular, and runs above ten Leagues farther up towards its ſource. All Captains of Ships, whether Men of War or Merchant Men, Foreigners or Natives, are expreſsly prohibited to Salute the City with a Diſcharge of Cannon, or fire a Ship Gun before it, upon any pretence whatſoever. The Conſuls of *France*, *England* and *Holland*, have five or ſix thouſand Livres a piece allow'd 'em yearly; beſides which, they make a ſhift to get as much more by Trading.

This, Sir, is all the account I can give you at preſent of this charming Country; which to my mind would be a Paradiſe upon Earth, if 'twere Inhabited by Peaſants that had leſs of the Gentleman in their Conduct. The Climate is admirably ſweet and agreeable; the Air is clear and ſerene, the Water of the Country is wonderful good, and the Winter is ſo mild that I have felt no cold as yet. In this Country, the People may live for an Age without any inconvenience from advancing Years. The old Perſons are not loaded with the Infirmities that plague thoſe of other Countries; their Appetite do's not fail 'em, and their Blood is not ſo deſpirited, but that their Wives can vouch for their perfect health. Ardent Fevers make a terrible Havock in *Portugal*, and the Venereal Diſorders are ſo civil, that no body troubles his head for a cure. The *Pox*, which is very frequent in the Country, gives ſo little uneaſyneſs, that the very Phyſicians who have it, are loth to carry it off, for fear of going to the charge of repeated Cures. The Juſtices and Peace-Officers are ſawcy and unſufferably ar-

arrogant, as being authoris'd by a King that observes the Laws with the utmoſt Severity; for this incourages 'em to pick quarrels with the People, from whom they frequently receive very cruel Reprimands. Some time ago, the *Count de Prado* Son in Law to the Mareſhal *de Villeroy*, took the pains to ſend into the other World an inſolent **Corrigidor*, that would willingly have diſpenſed with the Voyaye. While that Gentleman was Riding in Coach with his Couſin, at the corner of a Street he met the *Corrigidor*, who was Mounted like a St. *George*, and to his Misfortune ſo proud of his Office, that he did not daign to give the two Gentlemen a Salute. I've acquainted you already that the *Portugueſe* Gentlemen are the vaineſt Men in the World; and upon that ſcore, you will not think it ſtrange that theſe two Gentlemen alighted from the Coach, and made the *Corrigidor* ſpring from his Horſe and Jump into the other World. A *French Man* will be ready to ſay that the Intendant's Indiſcretion did not deſerve ſuch rude uſage; but the *Portugueſe* Perſons of Quality that cover their Heads in the preſence of their King, will be of another mind. However, the two Chavalier's took Shelter in the Houſe of the Abbot *d' Eſtrees*, who ſent 'em to *France* in a *Breſt* Frigot.

* i. e. *An Intendant and Civil Judge.*

It now remains to give you a Liſt of the King of *Portugal*'s Standing Forces. He has eighteen thouſand Foot, eight thouſand Horſe, and twenty two Men of War; namely,

4 Ships from 60 to 70 Guns.
6 Ships from 50 to 60 Guns.
6 Ships from 40 to 50 Guns.
6 Frigats from 30 to 40 Guns.

You muſt know that the King's Ships are light Timber'd, well Built and handſomely Model'd; their Caulking, Iron Work and Roundings is all very neat. Their Arſenals and Naval Stores are in great diſorder, and good Sailors are as ſcarce in *Portugal* as good Sea Officers, for the Government has neglected the Forming of Marine Nurſeries and Navigation Schools, and a thouſand other neceſſary things; the diſcuſſion of which would lead me too far out of my way. The *Portugueſe* are charg'd with being ſomewhat dull and ſlow in Working their Ships, and leſs brave by Sea than by Land.

The Captains of the King's Ships have commonly twenty two *Patacas* a Month; and a free Table while they are at Sea; beſides ſome Perqueſites.

A Lieutenant's Pay is ſixteen *Patacas* a Month.

An Enſign of Marines has ten *Patacas* a Month.

An Able Sailor has four *Patacas* a Month.

A Captain of a Company of Foot has about five and twenty *Patacas* a Month, in Pay and Perquiſites both in Peace and War.

The *Aluſieres*, who are a ſort of Lieutenants, have eight *Patacas*.

A Common Soldier's Pay is about two pence half-penny a day of our Mony.

A Captain of Horſe has in Pay and Perquiſites, in time of Peace, about a hundred *Pataca's* a Month.

A Lieutenant of Horſe has near thirty *Pataca's* a Month.

A Quartermaſter fifteen *Pataca's* a Month.

A Trooper four *Sous* a day, and his Forrage.

As for the General Land and Sea Officers, 'tis hard to tell exactly what their Incomes amount to: For the King grants Penſions to ſome, and Commandries to others, as he ſees occaſion. The

Collo-

Collonels, Lieutenant-Collonels and Majors of Foot, as well as the Maîtres de Camp and the Commiſſarys, have no fix'd Allowance: For ſome have more and ſome leſs, in proportion to the advantage of the Place where their Troops are Quarter'd, and the number of their Men.

The *Portugueſe* Troops are ill Diſciplin'd. Neither Horſe nor Foot are Cloath'd after the ſame manner; for ſome have a Brown Livery, ſome Red, ſome Black, ſome Blew, ſome Green, *&c.* Their Arms are very good; and the Officers do not mind their brightneſs, provided they are in a good Condition. One would ſcarce believe that theſe are the Troops that did ſuch mighty Feats againſt the *Spaniards* in the laſt Wars. In all appearance they were better Diſciplin'd in thoſe days than they are now, and were not ſo much taken up with their *Guitars.*

To ſhew you the Species and Value of the Mony that's Current in this Country:

A *Spaniſh Piaſtre* or piece of Eight, which the *Portugueſe* call a *Pataca,* is worth a *French* Crown; and contains 750 *Reys.*

The half pieces and quarter pieces are of a proportionable Value.

A *Rey* is a *Denier,* as I intimated above.

The loweſt Silver Coin they have is a *Vintaine* or twenty penny piece, being 20 *Reys.*

A *Teſtoon* is worth 5 *Vintaines.*

A *Demi-Teſtoon* goes in a half proportion.

An old *Cruzada* is near 4 *Teſtoons.*

The *Mæda d' ouro,* a Gold Coin, is worth 6 *Pataca*'s and 3 *Teſtoons.*

The half and quarter *Mæda*'s have a proportionable Value.

A *Lowis d'or,* whether Old or New, goes for four *Piaſtres* wanting two *Teſtoons.*

The half and quarter *Piſtoles* go upon the ſame proportion.

A *Spaniſh Piſtole*, full Weight, goes at the ſame rate for 4 *Piaſtres*, wanting two *Teſtoons*; ſo that there's Mony got by ſending 'em to *Spain*, where they're worth 4 *Piaſtres* neat.

No Species of Mony bears the King of *Portugal*'s Effigies; and there's no diſtinction made in *Portugal*, between the *Seville Piaſtres* and thoſe of *Mexico*, or of *Peru*, as they do elſewhere.

No *French* Coin paſſes in this Country, excepting Crowns, half Crowns and quarter Crowns.

The *Portugueſe* 128 *pound* is equal to the *Paris* 100 Weight. Their *Calido* is a Meaſure that exceeds the *Paris* half Ell by three inches and a line; ſo that its juſt extent is two *French* foot, one inch and one line. Their *Bara* is another Meaſure, ſix of which makes ten *Calido's*. The *Portugueſe* League is 4200 Geometrical Paces, allowing five Foot to every Pace.

As for the Intereſt of the *Portugueſe* Court, I wave it on purpoſe becauſe I have no mind to enter into Politicks. Beſides, I have already acquainted you that I pretend to Write nothing elſe but ſuch trifles as have not been yet took notice of in Print. If it were not that I had laid my ſelf under that Reſtriction, I could ſend you a circumſtantial account of their different Tribunals or Courts of Juſtice, and ſome Scraps of their Laws: I could give you to underſtand that the Parliament and Arch-Biſhoprick of *Lisbon*, make one of the greateſt Ornaments of this *Metropolis*; that the Eccleſiaſtical Benefices are extream large; that there are no Commendatory Abbeys in the Country, that the Friars are neither ſo well indow'd nor ſo well entertain'd as one might expect. I could inform you that the King's Royal Order is call'd *L'habito de Criſto*, It

Madam

Madam *d' Aunoy* had not taught you so much in Describing the admirable Institution of that Order; and therefore shall content my self in adding that the number of the Knights Companions of this Order runs far beyond that of its Commandries, which are worth very little. Here I must make a halt and take leave of this Royal City, which 'tis possible I may see once more hereafter. I set out immediately for the Northern Kingdoms of *Europe*; waiting patiently till it pleases God that Monsieur *Ponchartrain* should either remove to Paradise, or do Justice to him who shall always be yours more than his own.

*Your Humble*, &c.

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# LETTER II.

## Dated at *Travemunde*, 1694.

Containing an Account of the Author's Voyage from *Lisbon* to *Garnsey*; his Adventure with an *English* Man of War and a Privateer: A Description of *Rotterdam* and *Amsterdam*; the Author's Voyage to *Hamburg*; the Dimensions of a *Flemish* Sloop; a Description of the City of *Hamburg*; the Author's Journy from thence to *Lubeck*; and a Description of that City.

I Set out from *Lisbon* on the 4*th* of *April*, having bargain'd with a Master of a Ship to Land me at *Amsterdam* for thirty *Piastres*. At the same

ſame time, I had the precaution of taking a Paſs from the *Dutch* Reſident, for fear of being ſtop'd in that Country. I went in a Boat to a place call'd *Belin*, which lies about two Leagues below *Lisbon*. At this little Town all the Merchant Ships that go and come, are oblig'd to ſhew their Cockets, *Invoice*, and Bills of Lading, and to pay the Duty for their Cargo. The 6*th* we got out of the *Taio*, and follow'd the Rake of a Fleet Bound for the *Baltick* Sea, and Convoy'd by a *Swediſh* Man of War of 60 Guns, Commanded by a *Lubecker* whoſe Name was *Crenger*; and whom the King of *Sweden* had prefer'd to a Noble Dignity, notwithſtanding that Originally he had been a Common Sailor. We croſs'd the *Barr* by the way of the Great Channel or Paſs, between Fort *Bougio*, and the *Cachopas*; the laſt being a great Bank of Sand and Rocks, extending to three quarters of a League in length, and half a League in breadth, which Ships are apt to fall foul of in a Calm, by reaſon of the Tides that bear that way. You muſt know that if we had had Pilots that knew the Coaſt, we would have paſs'd between that Bank and the Fort of St. *Julian*, which lies to the North or the *Lisbon* ſide, oppoſite to *Bougio*; but we had no occaſion to employ 'em, ſince our *Portugueſe* Captain took the opportunity of following the run of the *Baltick* Fleet. As ſoon as we came into the Main, and fell into the middle of that North Country Fleet, the Brutiſh *Commodore* made down upon us with all Sails aloft, and fir'd a Cannon with Ball in Head of our Ship; after which he ſent out his Lieutenant to acquaint our poor Maſter, that it behov'd him to pay two *Piſtoles* immediately for the Shot, and to Sheer off from his Fleet, unleſs he had a mind to pay a hundred *Piaſtres* for his Convoy, which the Maſter of our Veſſel refus'd very Gracefully.

But

But to drop this Subject; I muſt acquaint you that the *Barr* of *Lisbon* is inacceſſible while the Wind blows hard from the Weſt and South-Weſt; which commonly happens in Winter. Add to this, that for eight Months of the Year the North and North-Eaſt Winds prevail, and that moderately: By which means it came about, that our Paſſage from the Mouth of the *Taio* to Cape *Finiſterre* was longer than an ordinary Voyage from the Iſle of *Newfound-Land* to *France*. I never ſaw ſuch conſtant Winds as theſe; however we got clear of 'em, by Traverſing and Sweeping along the Coaſt, which our *Portugueſe* Captain durſt not leave for fear of the Sally-Rovers, whom they dread more than Hell it ſelf. At laſt, after 18 or 20 days Sailing, we Weather'd Cape *Finiſterre*; and then the Wind Veering to the South-Weſt, we made ſuch way that in ten or twelve days we came in ſight of the Iſle of *Guernſey*. I muſt ſay, that if it had not been for a *French* Pilot that conn'd the Ship, we had frequently fallen Foul on the Coaſt of the *Britiſh* Channel: For you muſt know, the *Portugueſe* have but little acquaintance with the Northern Seas, and the Lands that jut out into 'em; and for that reaſon are oblig'd to make uſe of Foreign Pilots when they are Bound for *England* or *Holland*. The ſame day that we deſcry'd *Guernſey*, two great *Engliſh* Ships gave us Chaſe with full Sail, and in three or four hours came up with us: One of 'em was a King's Ship of ſixty Guns; and the other was a Privateer of fourty Guns, Commanded by one *Cowper*, who was naturally very well calculated for a Pickpocket, as you'll ſee in the Sequel. As ſoon as they came up with us, we were forc'd to Strike and put out our Long Boat, into which I went in order to ſhew the Captain, whoſe name was *Townſend*, the Paſs I had receiv'd from the

*Dutch* Reſident at *Lisbon*. This Captain treated me with all poſſible Civility, in ſo much that he aſſur'd me all my Baggage ſhould be ſecur'd from the Rapine of Captain *Cowper*, who purſuant to the Principles of his profeſſion, pretended to Pillage me with as little Scruple as Mercy. However, our Ship could not be Search'd till we got into *Guernſey* Road, and for that reaſon we were carry'd thither the ſame day; and after dropping Anchor the two *Engliſh* Captains went a Shoar, and ſent two Searchers on Board of us, to try if they could prove that the Wine and Brandy with which our Ship was Fraughted, was of the growth of *France* or Exported by Commiſſion from *French* Merchants; which they could not poſſibly make out, notwithſtanding that they ſpent fifteen days in ſearching and rummaging, as I heard afterwards at *Lubec*. This troubleſome Accident oblig'd me in five or ſix days after, to Imbarque in a *Dutch* Frigat of * *Circzee*; having firſt preſented Captain *Townſend* with ſome Casks of *Allegrete* Wine, a Cheſt of Oranges, and ſome Diſhes Carv'd at † *Eſtremos*; and that in acknowledgment of the kind Uſage and good Entertainment that he gave me both a Shoar, and on Board of his Ship.

* *A Place in* Holland.

† *A* Portugueſe City *that ſtands almoſt on the Frontiers towards* Extremadura.

My Second Voyage prov'd more favourable than the former; for in three days Sailing I arriv'd at *Circzee*; at which place I went on Board of a Paſſage Smack, which ſteer'd between the Iſlands, and by vertue of the Winds and Tydes wafted me to *Rotterdam*.

*Rotterdam* is a very large fine City, and a place of very great Trade. Here I had the Pleaſure of viewing in two days time, the *Maes* College, the Arſe-

Arſenal for Naval Stores, and the great Tower, which by the induſtry of a Carpenter was Reinſtated in its perpendicular Poſture, at a time when it bended and ſhelv'd in ſuch a monſtrous manner, as to threaten the City with the Load of its Ruines. I had likewiſe the Satisfaction of ſeeing the Houſe of the Famous *Eraſmus*, as well as the Beauty of the Port or the *Maes*, the Mouth of which is very dangerous, by reaſon of ſome Shelves and Banks of Sand that ſhoot out a pretty way into the Sea. The Trade of *Rotterdam* is very conſiderable, and the Merchants of that place enjoy the conveniency of bringing their Ships up to the Doors of their Ware-Houſes, by the help of the Canals or Ditches, that interſect this great City. Two days after my Arrival, I Imbarqu'd at five a Clock in the Morning in a Travelling Boat or *Tract Scuyt* for *Amſterdam*. This ſort of Boats is cover'd with Ribs, being flat, long and broad; and has a Bench or Form on each ſide, that reaches from the Prow to the Poop. In this Conveniency, which one Horſe will draw, we travel a League an hour, for three *Sous* and a half *per* League. In all the Principal Cities of *Holland* the *Scuyts* ſet out every hour, whether full or empty: But you muſt know that you frequently ſhift Boats, and for that end muſt walk on foot thro' ſeveral Cities. In this ſmall Voyage I walk'd thro' *Delft*, *Leyden* and *Harlem*, which appear'd to be large, neat and fine Cities. After I had Travel'd in theſe Boats twelve Leagues upon Ditches lin'd with Trees, Meads, Gardens, and moſt pleaſant Houſes, I arriv'd at *Amſterdam* in the Evening.

When I came to my Inn, my Landlord order'd me a Guide, who in ſeven or eight days time ſhew'd me all the Curioſities of this Flouriſhing City; but I could have done it in three

or four days, if the City had afforded the Conveniency of Hackney-Coaches, ſuch as they have at *Paris* and other Places. The City is large, neat and fine; moſt of its Canals or *Graafs* are deck'd with very pretty Houſes: But the Water Stagnating in theſe large Ciſterns ſmells very ſtrong in Hot Weather. The Edifices are for the moſt part Uniform, and the Streets are drawn as if 'twere by a Line. The *Guild-Hall* or *Stadt-Houſe* ſtands upon Wooden Piles or Stakes; tho' that vaſt Maſs of Stone is extream heavy. This Noble Edifice is inrich'd with ſeveral fine Pieces of Sculpture and Painting, and adorn'd with rich Tapeſtry. Here you may ſee the fineſt Marble, Jaſper and Porphyry that can be: But this is nothing in Compariſon with the Mouldy Crowns that are hoarded up under the Vaults of this monſtrous Edifice. The Admiralty-Houſe is likewiſe very fine, as well as the Arſenal. The Port which is little leſs than a large quarter of a League in Front, was covered all over with Ships, in ſo much that one might eaſily Jump from one to another.

In this City I ſaw ſome neat Churches, not to ſpeak of a Synagogue of the true Jews, who out of regard to their Antiquity are allow'd the publick Exerciſe of their Venerable Religion. The *Roman Catholicks*, *Lutherans*, &c. are tolerated to Worſhip God in their way, without laying the Doors of their Meeting-Houſes open, or ringing Bells or Chimes. I was likewiſe entertain'd with a Sight of the Houſes for Widows and Orphans, and their Bridewells whether for the Puniſhment of Rogues, or of Female Sinners, who are forc'd to Work very hard to expiate their Peccadillo's. The Exchange is a piece of Architecture, large enough to contain eight thouſand Men: But the Statelieſt thing I ſaw was

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ten or twelve *Muſick-Houſes*, ſo call'd from certain Muſical Inſtruments ſorrily Scrap'd upon, by the Sound of which a Gang of naſty Punks inſnare ſuch as have the courage to look upon 'em without Spitting in their Faces. This gracious Tribe aſſembles in the *Seraglio* as ſoon as Night approaches. In ſome of theſe *Muſick-Houſes* you are entertain'd with the Sound of an *Organ*; in others with a *Harpſicord* or ſome other lame Inſtrument. You enter into a large Room where the frightful Veſtal Ladies ſit, rigg'd with all ſorts of Colours and Stuffs, by the kind aſſiſtance of the Jews who let out the Head-Dreſſes and Suits of Cloaths, that have been kept for that uſe, from Father to Son, ever ſince the Deſtruction of *Jeruſalem*. In theſe *Seraglio*'s every body's Welcome for the Spending of ten or twelve *Stivers*, which he muſt lay down at his firſt entry, for a Glaſs of Wine that's enough to Poiſon an Elephant. Here you'll ſee a Swinging Raw-Bon'd Sailor pop in with his Pipe in his Jaws, his Hair all glittering with Sweat, and his Tar Breeches Glew'd to his Thighs; in which Pickle he makes SS's till he falls flat at his Miſtriſſes Feet. Next comes a Foot-Man half Muddled, that Sings and Dances, and Swills down Brandy to make himſelf Sober. After him the Stage is Trod by a Soldier that Swaggers and Storms, and makes the whole Palace tremble; or elſe by a Company of Adventurers muffled up in their Cloaks, who come to play the Devil with three or four Rogues, and get themſelves knock'd on the Head by fifty that out-do Aſſes in Brutiſhneſs. In fine, Sir, the whole *Chorus* is a Collection of naſty Miſcreants, who in ſpite of the unſufferable Funk of Tobacco and Smell of naſty Feet, continue in that Common Shore of Ordure and Nuſance till two a Clock in the Morning, without ever diſobliging their Stomachs.

machs. This Sir, is the whole of what I know in the matter.

As I pass'd thro' this famous City, I met with some *French* Merchants of the *Catholick Religion*, the most considerable of which are the Sieurs *d' Moracin*, and *d' Arreche*; both *Bayonne* Men, and persons of Merit and Probity, who have already purchas'd a great Estate, and a very reputable Character. I was inform'd that there were a great many *French* Refugees in this City, who have set up Manufactures that inrich'd some and ruin'd others. This is to me a convincing Proof that the Refugee Trade has been favourable to some and fatal to others; nay, 'tis really true, that some Refugees who brought Mony into *Holland* are now in want, and others who had not a Groat in *France*, are become *Cræsus*'s in that Republick.

There's no Country in the World in which good Inns are so chargeable, as they are in *Holland*. There you must pay for Bed and Fire, in proportion to your Meals, which cost you half a *Ducatoon*, or two and nine pence a time: So that a Gentleman and his Servant must lie at the Charge of eight *French Livres* a day, for Supper, Dinner, Bed and Fire.

As for the *Dutch* Mony, the Value of it is as follows.

A *Ducatoon* is worth three *Guelders*, three *Stuivers*.

A *Rix Dollar* passes for fifty *Stuivers*.

A *Crown* for 40 *Stuivers*.

A *Dollar* for 30 *Stuivers*.

An eight and twenty *Stuck* or Piece, 28 *Stuivers*.

A *Guelder* piece 20 *Stuivers*.

A Stamp'd *Schelling* 6 *Stuivers*.

An Unstamp'd *Schelling*, 5 *Stuivers* 4 *Doits*.

A

A *Dubbelkie* 2 *Stuivers.*

A *Stuiver* 8 *Doits*; which makes a *French Sol* and a *Liard*; for five *French Sous* make but four *Dutch Stuivers*; and a *French* Crown of 60 *Sous* value is no more than 48 *Stuivers.*

A Gold *Ducat* is worth 5 *Guelders* 5 *Stuivers.*

A *Lowis D'or* passes for 9 *Guelders* 9 *Stuivers.*

As for the Measures of *Holland*, I can tell you with reference to some, that a League is near 3800 Geometrical Paces.

An Ell is a *French* Foot ten Inches and a Line.

A Pound is equal to our *Paris* Pound.

A Pint holds much the same quantity of Liquor with a *Paris* Chopine.

This is all the account I can give you of *Holland.*

When I set out from *Amsterdam* to *Hamburg*, I chose the easyest and cheapest way of Travelling, (I mean by Water.) I had resolv'd indeed to Travel by Post Waggons or Coaches; but that resolution was presently drop'd, when I was advis'd that in Travelling by Land, I might run the risque of being stop'd in the Territories of some of the *German* Princes, who require Passports of all Travellers. This wholesome Advice spar'd both my Corps and my Purse: For to have gone Post, it would have cost me for my self and my Servant fourty Crowns, whereas it cost me but five by Water. There goes two *Dutch* Sloops from *Amsterdam* to *Hamburg* every Week, on purpose to carry Passengers, who may hire little seperate Cabins, such being made in the Ship for the Accommodation of those who have a mind to be private. These Sloops would be admirably well Calculated for Sailing up the South side of the River of St. *Laurence*, from its Mouth to *Quebec*; and above all, from *Quebec* to *Monreal.* They are preferable to our Barques for that Service;

vice; which I'll make out by five or six Reasons. In the first place, they do not draw half so much Water as our Barks of the same Burden. In the next place, they'll tack to the four Quarters of the Wind; they require less Rigging and a smaller compliment of Hands than our Barques, and are Work'd with less Charge; they'll turn their Head where their Stern was before in the twinkling of an Eye, whereas our Barques can't get about under five or six Minutes, and sometimes will not tack atall; they may rub upon Sand or Gravel without danger, as being Built of half flat Ribs, whereas our Barks being round, would split in pieces upon the least touch. Such, Sir, are the Advantages of these *Flemish* Vessels beyond ours; and so you may safely Write to the *Rochel* Merchants who Trade to *Canada*, that they would find 'em very serviceable in that Country: At the same time, you may oblige 'em with the following dimensions of that sort of Shipping, which I took from the Vessel I was on Board of, that was one of the least Size. It was fourty two Foot long from the Stern-post to the Head; the Hold was about eight Foot broad and about five Foot deep: The Cabin in the Fore-Castle was six Foot long, and had a Chimney with a Funnel and Vent at the bottom of the Cape-Stane. The Cabin Abaft was of the same length, and its Deck was rais'd three Foot higher than the Fore-Castle. The Helm of the frightful Rudder run along the Roof of the last Cabin. The Ribs of this little Vessel, were, in good earnest, as flat as the Boats in the *Seine*. The Side was about a Foot and a half high; the Mast was 16 Inches diameter, and 30 Foot high; the Sail resembled a Rectangle Triangle in its Form. The Vessel was provided with lee-boards, or a sort of Wings which the Carpenters know

know very well how to uſe. In fine, to inform your ſelf more particularly of the matter, you may Write to *Holland* for a Model of that ſort of Shipping in Wood; for a *French* Carpenter will never make any thing of the beſt Verbal Deſcription I can give. The caſe is the ſame as with ſome *Mathematical* Inſtruments, of which the acuteſt men can never form a juſt Idea without ſeeing 'em.

In Sailing from *Amſterdam* to *Hamburg*, we Steer thro' the *Wat*, that is, between the Continent and a ſtring of Iſlands that lye about two or three hours off the *Terra Firma*; and round which the Tide ebbs and flows, as in other places. Between the Continent and theſe Iſlands there are certain Channels, which are deeper than the other places on the right and left, for theſe are dry every Tide. Theſe Channels are eaſily diſtinguiſh'd by the help of ſome Buoys and Maſts Planted upon the Flats. At half Flood you may weigh Anchor and Steer along the Channels, which make ſtrange Windings and Elbows; and if the Wind be contrary, you may eaſily Board along by the help of the Current, till it is low Water, at which time you run a Ground upon the Sand, and are left quite dry. I ſaw above three hundred of theſe *Flemiſh* Veſſels during the courſe of this Navigation, which I take to be as ſafe as that of a River, abating for ten Leagues Sailing when we croſs over from the laſt Iſland to the Mouth of the *Elbe*. The Tide riſes three Fathom perpendicular from the Mouth of this River to *Aurenbourg*, which lies ten or twelve Leagues above *Hamburg*; ſo that great Ships and Men of War may eaſily Sail up to *Hamburg*.

The Paſſage from *Amſterdam* to *Hamburg* is commonly accompliſh'd in ſeven or eight days; for in thoſe Seas the Weſterly Winds prevail for three

three Quarters of the Year. But we were not above six days in our Passage, notwithstanding that the Master of our Ship was oblig'd to lose a Tide in producing his Invoys and Bills of Lading at the Town of *Stade*, which lies a League off the *Elbe*, and where all Ships are oblig'd to pay Toll to the King of *Sweden*, excepting the *Danes*, who might have an equal Right to claim such a Toll, if they made use of the opportunity of Commanding the Passage of this River with the Cannon of *Gluckstat*.

The *Elbe* is a large League over at its Mouth, and at Spring-Tides it has Water enough in the Channel for Ships of fifty or sixty Guns. The Entry of the River is very difficult and dangerous, by reason of an infinity of moving Sands, which render it almost inaccessible in a Fogg, as well as in the Night time; notwithstanding the precaution of Light Houses Built pretty far out at Sea.

*Hamburg* is a large City, Fortified irregularly with Ramparts of Earth. I pass over in Silence the Democratical Government of this *Hans* Town and its Dependancies, presuming you are not ignorant of such things, since the *Geographers* have given ample Descriptions of 'em: And shall content my self with informing you that the Trade of *Hamburg* makes it a considerable place; and considering the advantage of its Situation, one might readily guess so much. It supplies almost all *Germany* with all sorts of Foreign Commodities, by the conveniency of the *Elbe*, which carries flat bottom'd Vessels of two hundred Tun above *Dresden*: And one may justly say that this City is very Serviceable to the Elector of *Brandenburg*, in regard that these Vessels go up to the *Aspree*, and some other Rivers in his Territories. The *Hamburg* Merchants Trade to all parts of the World,

World, bateing *America*. They send but few Ships to the *East-Indies*, or the upper end of the *Mediterranean*; but they fit out an infinity of Ships for *Africa*, *Muscovy*, *Spain*, *France*, *Portugal*, *Holland* and *England*; and two Fleets every Year for *Archangel*, where they arrive at the latter end of *June*, and the latter end of *September*.

This little Republick keeps four Men of War of fifty Guns, and some light Frigats that serve for Convoys to their Merchantmen, Bound for the *Streights*, or for the Coast of *Portugal* or *Spain*; where the Sally-Rovers would be sure to pick 'em up if they went without Convoys. The City is neither pretty nor ugly; but most of the Streets are so narrow, that the Coaches must stop or put back every foot. It affords good Diversion enough; for commonly you have Plays Acted by *French* or *Italian* Actors, and a *German* Opera; which for *House*, *Theatre* and *Scenes*, may vye with the best in *Europe*. 'Tis true, the Habits of the Actours are as irregular as their Air and Meen; but then you must consider that these two Suit one another. The Neighbourhood of *Hamburg* is truly very pretty in the Summer time, by reason of an infinity of Country Houses, adorn'd with excellent Gardens, and great numbers of Fruit-Trees, which by the assistance of Art produce pretty good Fruit. But now that I am speaking of the Country round *Hamburg*, I can't dismiss the Subject without acquainting you with one thing that is uncommon. In the Neighbourhood of *Hamburg* there are Fields of Battel, retaining to the Territories of *Denmark* and *Lubeck*; in which private Quarrels are adjusted before an infinite number of Spectators, notice being given by the Sound of a Trumpet some days before the Champions enter the Lists. One remarkable Circumstance

ſtance is, that the Combatants, whether on Foot or on Horſe-Back, implore the Mediation of two Seconds, only in order to be Judges of the thruſts, and to part 'em when four drops of Blood are ſpilt; ſo that the Adventurers retire upon the leaſt ſcratch. If one of 'em falls upon the Ground, the Conqueror returns to the Territories of *Hamburg*, and makes a Triumphal Proceſſion to that City, while the Air rings with acclamations of Joy from the Spectators. Theſe Tragedies are not unfrequent; for *Hamburg* being reſorted to by an infinite number of Foreigners and Strangers, ſome diſorder or other always happens, which is redreſs'd that way. In former times, the *Danes*, *Swedes* and *Germans*, us'd to repair to the above mention'd Fields to adjuſt the Quarrels they had in their own Countries, where Duelling was prohibited under ſevere Penalties. But the Soveraigns of thoſe Countries have ſince Stiffled ſuch Practices, by declaring that upon their return they ſhould be as ſeverely puniſh'd, as if the Action had been in their own Territories.

After ſtaying five or ſix days at *Hamburg*, I took leave of that City and ſet out for *Lubec* in a Poſt Waggon, that goes thither every day. Each place in the Coach is a Crown and a half. We arriv'd that ſame day at *Lubec*, and when we came to the Gates, were ask'd who we were; upon which every one gave a true account of their Country and Profeſſion; but the fear of being ſtop'd diſſuaded me from being ſo ſincere. To be free with you, Sir, I plaid the Jeſuit a little; for having guarded my Conſcience with a good meaning, I roundly told 'em I was a *Portugueſe* Merchant, and ſo got clear by ſuffering the affront of being hooted at for a *Jew*. In fine, we were all ſuffer'd to paſs without opening our Portmanteau's.

The

The City of *Lubec* is neither so great nor so populous as *Hamburg*; but its Streets are broader and straighter, and its Houses are much finer. The Ships that arrive in this Port are rang'd all in a row, upon a very pretty Key that extends from one end of the Town to the other; and that in a River, that in my Opinion is deeper than 'tis broad. The greatest Commerce of this Place retains to the *Baltick* Sea, which is not above two Leagues distant. The place from whence I now Write, is Seated exactly at the Mouth of this little River; which your great Ships can't enter, by reason of a *Bar* that has not above fourteen or fifteen Foot Water; even when the Wind Springing from the Main swells this River after the same manner as the Tides of the Ocean. To morrow I think to Imbarque in a Frigat that carries Passengers from hence to *Copenhagen*, provided the Southerly Winds continue. I have taken the great Cabin for two *Ducatoons*, which is not above four *French* Crowns. *Ducats* are the most current and convenient Coin in all the Northern Countries; for they pass in *Holland*, *Denmark* and *Sweden*, and in all the Principalities of *Germany*: But a Traveller must take care that they are full Weight, for otherwise the People will scruple to take 'em, or at least cut off some *Sous* in the Change.

To conclude; I have met with good Inns hitherto in all the Towns I pass'd thro'; and drank good *Bourdeaux* Wine both in *Hamburg* and *Lubec*. The People of the Country drink likewise *Rhenish* and *Mosselle* Wines; but to my mind they are better to Boil Carp in than for any thing else. Adieu, Sir, I am now call'd upon to pack up my Baggage: I hope to see *Copenhagen* the day after to morrow, if so be that this Southerly Wind stands our Friend, as much as I am, *Sir, Yours*, &c.

# LETTER III.

*Dated at* Copenhagen, *Sep.* 12 1694.

*Containing a Deſcription of the* Port *and* City *of* Copenhagen, *a View of the* Daniſh Court; *and of the* Humours, Cuſtoms, Commerce, Forces, *&c. of the* Danes.

*SIR,*

THE South-East Wind that blew when I Wrote laſt, waſted me into the Port of this good City of *Copenhagen*; after which it took leave of us, and purſued its courſe to the Northern Countries of *Sweden*, where its thawing influence had been expected for ſome days. This little Voyage, which was over in eight and fourty hours, afforded me diverſion enough; for I I had the pleaſure of viewing to the Lar-Board, or on the left hand, ſome *Daniſh* Iſles, which ſeem'd to be pretty Populous, if we may judge of that from the great number of Villages that I deſcry'd upon 'em, when we Sweep'd along their Coaſt in clear Weather with a freſh Gale. I take it, the croſſing of this Sea muſt be ſomewhat dangerous in Winter, by reaſon of the Banks of Sand that are met with in ſome places: For the Nights being long, and the Winds high in that Seaſon, no Precaution whatſoever would rid me of the fears of running upon the Sands, till I arriv'd at this City.

As ſoon as I ſet my foot on Shoar, the Waiters came and view'd my Portmanteau's, in which they found more Sheets of Paper than Piſtoles. The

The next day after my Arrival, I waited upon Monſieur *de Bonrepaux*, who was then in the Country for the recovery of his Health: And for want of whom the Navy of *France* has ſuſtain'd an irreparable loſs. This done, I return'd to this City, which may juſtly be liſted in the number of thoſe that we in *Europe* call great and pretty. 'Tis well and regularly Fortified, and 'tis pity 'tis not Wall'd with Stone, which is likewiſe a defect in the Cittadel that commands the Mouth of the Harbour. *Copenhagen* has one of the beſt Harbours in the World, for both Nature and Art have conſpir'd to ſhelter it from all Inſults. The City ſtands upon a ſmooth level Ground, the Streets are broad, and almoſt all the Houſes are three Story high, and built of Brick. Here you may ſee three very fine places; and amongſt the reſt, the King's Market, ſo call'd from his Statue on Horſe-Back, which is there erected. This Place is ſurrounded with ſome fine Houſes, and Monſieur *de Bonrepaux* Lodges in one of 'em, which is very large; and indeed that Ambaſſadour has occaſion for ſo great a Houſe, conſidering the numerouſneſs of his Retinue. The Magnificence of his Table is ſuitable to the Grandeur of his Equipage: And every body pays him the honours and eſteem that his Character merits. But I'll inſiſt no longer upon that Head.

The City of *Copenhagen* is very advantageouſly Seated, as you may ſee in the Map of the Iſle of *Zealand*; and lies very conveniently for Merchantmen which come without any difficulty up to the Canals or Ditches that are cut thro' it. It contains very fine Edifices; particularly the Churches of *Notredame* and St. *Nicholas*, which are both great and fine. The round Tower paſſes for an admirable piece of Architecture, and has

a Stair-Case upon which a Coach may drive up to the top. The Library which stands in the middle of the round Tower is well Stock'd with Books and valuable Manuscripts. The Exchange is an admirable Fabrick, in regard both to its length, and its Situation in the pleasantest part of the Town. As for the Royal Palace, its Antiquity recommends it as much to me, as if it had been Built after the Modern way: For in the Massy Fabrick of a Castle, 'tis enough if the due Symmetry of Proportion be observ'd. The Furniture and Pictures in this Castle are admirably fine; and the Royal Closet it fill'd with an infinity of very curious Rarities. In the King's Stables there is now but a hundred Coach-Horses, that is, thirteen or fourteen Set of different sorts and sizes; and a hundred and fifty Saddle-Horses: But both the one and the other are equally fine. *Christians-Fawe*, the Second City, is sever'd from *Copenhagen* by a great Canal of running Water. The Royal Palace of *Rozemburg*, which stands at one end of the City, is adorn'd with a charming Garden.

I come now to give you the Characters of the Princes and Princesses at the Court of *Denmark*. 'Tis needless to take notice of the Valour and Vigilancy of the King, for the two chief Qualities of that Monarch are sufficiently known to all the World. I shall therefore only acquaint you that he is a Person of great Judgment and Capacity, and intirely Wrap'd up in the Interests of his Subjects, who look upon him as their Father and Deliverer. He has all the Qualities of a good General, and is affable and generous to the last degree. He speaks with equal facility, the *Danish*, *Swedish*, *Latin*, *German*, *English* and *French* Languages. The Queen is the most Accomplish'd Princess in the World; and so I have said

ſaid all in all. The Royal Prince is a Son worthy of ſo great a King for his Father, and ſuch a good and vertuous Queen for his Mother; as you have heard it proclaim'd by as many Tongues as there are Heads in *France*. He is a Maſter of Learning, and has a quick Apprehenſion joyn'd to a ſweet Temper. His Manners are as Royal as his Perſon, and all that ſee him wiſh him that Proſperity and Happineſs that his Phyſiognomy promiſes. Prince *Chriſtian* is a ſweet lovely Prince, as well as Prince *Charles* his younger Brother: A certain Air of Affability ſits upon their Foreheads and charms Mankind. Prince *William* the youngeſt Brother is a very pretty Child. Princeſs *Sophia*, who is commonly call'd the Royal Princeſs, has truly a Royal Air: She is Handſome, Young, well Shap'd and Witty as an Angel: Which is enough to entitle her to a Preference before all the Princeſſes upon Earth, not to mention a thouſand other good qualities, the Relation of which would prove too bulky for a *Miſſive*. Let's therefore call another Subject.

One may live in this Country for almoſt nothing, notwithſtanding that good Fiſh is ſomewhat dear: In the beſt Ordinaries about Town you pay but fifteen or ſixteen *Sous* a Meal. The Butchers Meat of this place is neither ſo juicy nor ſo nouriſhing as that in *France*; but their Poultry, their freſh Water-Fowl, their Hares and their Partridges are exceeding good. The beſt Claret coſts but fifteen *Sous* a Bottle. A Hackney-Coach may be hir'd for a Crown a day, and ſixty *Livres* a Month. The Water of this place is muddy and heavy, and for that reaſon we have recourſe to the Beer, which is clear and wholeſome, and very cheap. The *French* Refugees in *Copenhagen* are allow'd the free exerciſe of their Religion, under the direction of Monſieur

*de la Placette* a Minister of *Bearn*, who has a very good Pension from the Queen, for Preaching in a publick Church, of which her Self is Protectress.

Commonly the King passes the Summer at his Country Seats, sometimes at *Tegresburg*, sometimes at *Fredericsburg*, and sometimes at *Cronenburg*. There's scarce any Prince in the World that has better Acccommodation for Dear-Hunting, than the King of *Denmark*: For all his Parks are full of broad Roads for pursuing the Chace; besides that, the *Danish* Horse have a long stretch of a Gallop, which is very convenient for Hunters; and the Dogs of that Country are scarce ever faulty. The King's Table is as nobly Served up, as you can well imagine: So that when he returns from Hunting he finds a fresh Pleasure in feeding on Angelical Fare. He is frequently imploy'd in reviewing his Troops, and visiting his Forts, Magazines and Arsenals; and sometimes he goes a Fowling with his Courtiers. About two Months ago I saw him Shoot about a quarter of a League out of Town: Upon which occasion a Wood Fowl as big as a Cock was plac'd upon the top of a Mast, and the King Shot at it first and took away a piece of its Neck with his Ball; after which his Courtiers Shot so dexterously that there was nothing left but a little bit of the Fowl, which the King hit at last, after a great many Sports-Men had attempted it in vain.

Most of the People in this place understand *French*; and perhaps the Gentlemen of the Royal Academy are not better Skill'd in the Purity and Delicacy of that Language, than the Countess of *Frizeland*; who by her Wit, Birth and Beauty is justly accounted the Pearl and Ornament of the Court. The *Danes* are a proper sort of People; they are civil, honourable, brave and active. They have somewhat that's very ingaging

gaging in their Carriage, and bears an Air of affability and complaiſance. I take 'em to be a ſenſible thinking ſort of People, and free of that unſufferable affectiation and vanity that gives a diſreliſh to the Actions of other Nations: At leaſt 'tis apparent that a diſengag'd genteel Air ſhines thro' all their Actions. The *Daniſh* Ladies are very handſome and lively; generally they are very witty and brisk, and a ſparkling gayety hangs very agreeably about 'em, notwithſtanding that the nature of their Climate do's not promiſe it. The *Daniſh* Men complain that they are too haughty and nice in their *Conduct*; and indeed they have reaſon to charge 'em with a ſcrupulous nicety; but as for their Pride I know nothing of it. They receive almoſt no viſits, and 'tis alleg'd that the reaſon of this reſerv'dneſs proceeds not ſo much from the deſign of avoiding the occaſion of Temptation, as from the fear of being Scandalis'd; for Slander reigns in this Country as much as elſewhere. In fine, they have more Vertue and Wiſdom than they ſhould have, in bearing the Sighs of Lovers without being mov'd. One may ſee 'em often enough at the Houſe of Mr. *de Guldenlew*, the King's natural Brother and Viceroy of *Norway*. That Gentleman, who indeed is one of the Stateſieſt Men in *Europe*, takes pleaſure in keeping a Table every day for eighteen perſons, and regaling the Ladies and Perſons of Quality. After Dinner the Gentlemen make Matches to Game or Walk out with the Ladies. The ſame Entertainment, and the ſame ſort of Company is to be met with at the Count *de Revenclaw*'s, who is look'd upon as one of the moſt Zealous and Capable Miniſters that the King has. Theſe Dinners or Entertainments are ſomewhat too long for me, who am accuſtom'd to Dine Poſt, I mean, to fill my Belly in five or ſix

Minutes; for commonly they laſt above two hours. The excellent Meſſes which are then Serv'd up in great plenty, Feaſt at once the taſte, the ſight and the ſmell. For; in fine, there's no difference between thoſe Tables and the beſt about the *French* Court, unleſs it be that the former have great pieces of Salt Beef ſet upon 'em; and I truly think the *Danes* would be Guilty of an indiſcreet Action in eating of it ſo heartily, if they did not take care to waſh the Salt out of their Throat with good Liquor.

Among the different ſorts of Wine that are commonly drank at *Copenhagen*, the *Cahers* and the *Pontac* are the only Wines that ſuit a *French Man*'s Palate. It ſeems to be an inviolable Cuſtom in all the Northern Countries, to ſwill down two or three good Draughts of Beer, before they turn to Wine, which they value too much to ſpoil it with Water. I am told that in former times they us'd to ſit four or five hours at Meals, and drink briskly all the while, in ſpite of the threats of the Gout. But now adays that cuſtom is in diſuſe; beſides, the Glaſſes are ſo ſmall and the number of the Healths ſo moderate, that they riſe from Table in very good order: Not but that ſometimes upon extraordinary Solemnities, the Gueſts lye under an indiſpenſible Obligation to drink huge Bumpers in certain *Wellcomes*; which in ancient times were in uſe among the *Grecians* under the name of ἀγαθὸς δαίμονος. I tremble when I call to mind theſe Bumpers, ever ſince a fatal accident befell me about two Months ago in Mr. *de Guldenlew*'s Houſe: That Gentleman regal'd ſome eighteen or twenty Perſons of both Sexes, in Solemniſing the Birth of his Children; and Fate would have it ſo that I had the honour to be one of the Male Gueſts, who were all oblig'd, excepting Mr. *de Bonrepos*, to drink two dozen of Bumpers to the Health of the preſent and abſent Chil-

Children. I proteſt, I was very much out of Countenance, and would have almoſt choſe to drink up the River of St. *Laurence*, rather than theſe Fountains of Wine; for there was no poſſibility of baulking a Glaſs. 'Twas then too late to reflect upon the ſtrange Poſture I was in; for as the Proverb goes, the Wine was drawn, and I was oblig'd to drink it; I mean, I was oblig'd to do as the reſt did. However, towards the concluſion of Dinner they put round a great *Wellcome* that held two Bottles; and all the Gentlemen were oblig'd to drink it brim-ful, as a Health to the Royal Family; God knows, the deſpairing Mariner never trembled more gracefully upon the diſmal Proſpect of a Ship-Wrack, than I did upon the approach of the Bumper. In fine, I confeſs to you, I drank it, but for the latter part of the Story I beg your Pardon; for I have no mind to glory in the Heroick Action that I did in imitation of three or four more, who diſcharg'd their Conſcience juſt under the Table as gracefully as I. After that fatal blow, I was ſo mortified that I durſt not appear; nay, I had a ſtrong fancy to leave the Country out of hand, and would certainly have done it, if my Pot Companions and thoſe who ſhar'd the diſgrace, had not diſſuaded me by an infinity of *German* Proverbs that ſeem'd to applaud the generous Exploit; among which the following had the greateſt influence, *viz. If we are aſham'd in taking too much, we ought to place our Glory in giving it up again.*

The *Daniſh* Gentry live very handſomely upon their Land-Rents, and the Peaſants want for nothing, no more than ours, unleſs it be for Mony. They have a ſufficient Stock of Grain and Cattel, which ſerves to maintain 'em in a groſs way, and to pay the Landlord's Rents. Is not it enough that they are well clad and well fed?

I would fain know what advantage the *Dutch* Boors reap from their Crowns, while they feed upon nothing but Cheese and Butter-spread upon * *Pompernick*. If their Crowns and Dollars serve only to pay the Taxes of the Republick, they must be very Blind in hugging a Shadow of Liberty, which they purchase at the expence of the Substance that maintains both Life and Health.

* Pompernick *is a sort of Bread, as black as a Chimney, as heavy as Lead, and as hard as Horn.*

The best thing the *Danes* ever did, was that of setting their Kings upon the same Foot as they now are. The Prince that sways the Scepter at present, exercises an Arbitrary Power with as much Equity as his Predecessor. Before their Government was reduc'd to this happy lay, the Kingdom was overrun with factious Clubs and Civil Wars; the State and Society it self was all in disorder; the Grandees crush'd the inferiour Subjects, and even the Kings themselves were oblig'd to stoop (if I may so speak) to the Laws of their Subjects. In a word, their Eyes being dazled with that Phantasm of Liberty, which by a treacherous lustre imposes upon several other Nations; they were thereby render'd Slaves to so many petty Kings, who acted like absolute Soveraigns without fearing the limited Power of their Monarchs.

At present, the King of *Denmark*'s Revenue amounts to five Millions of Crowns. This I know to be a just and true State of his Treasury: He maintains near thirty thousand Men of regular Troops, in good order, well disciplin'd and well pay'd; besides the Militia who are always ready to March upon a call. Nay farther, he may raise fourty thousand Men more, upon occasion, without dispeopling his Country. His Offi-

Officers are provided for at a reaſonable rate, eſpecially the Marine Officers who are not allotted, (as ours are in *France*,) any greater Pay than what bears a juſt proportion to the poor Captains of Foot and Horſe, who are oblig'd to pinch hard to anſwer the Charges that the Sea Captains are exempted from. 'Tis ſaid, the King of *Denmark* finds his account in letting out his Troops to his Allies, not with regard to the Mony pay'd on that account, but in regard that by this means he keeps his Troops in exerciſe, inures 'em to the hardſhips of War, and makes 'em compleat Maſters of the Military Art; in order to make uſe of 'em upon occaſion. You muſt know, Sir, his *Daniſh* Majeſty is above that ridiculous Scruple that moſt other Princes make to imploy Foreigners or thoſe of another Religion in their Service. The *Meſſieurs de Cormaillon*, *Dumeni*, *L' Abat*, and ſeveral others have conſiderable Poſts in his Army, notwithſtanding that they are *French Men* and *Papiſts*. From hence it appears that this Monarch is convinc'd that Men of Honour will rather diſſerve their Religion than act counter to the Fidelity due to their Maſter: And to be plain with you, I believe the King is in the right of it: For ſince the Foundation of all Religion conſiſts in the Fidelity we owe to God, to our Friend and to our Benefactor; nothing will be able to unhinge a Man of Honour, or to tempt him to act contrary to his Duty. I will not pretend to meaſure the actions of others by my own Standard; but for my own part, I aſſure you if I had liſted my ſelf in the Service of the *Turks*, with the liberty of continuing Popiſh; and if Orders were iſſued forth for laying *Rome* in Aſhes, I would be the firſt Man to ſet fire to it, in obedience to the *Grand Seignior*'s Orders. But we have enough of that.

The

The *Daniſh* Laws, contain'd in the *Latin* Book I now ſend you, will appear to you ſo clear, ſo diſtinct, and ſo wiſely Concerted, that they'll ſeem to have proceeded from the Mouth of St. *Paul*: You'll find by them that this Country do's not countenance Sollicitors, Barriſters, and the reſt of the litigious Tribe. I own indeed that the Law relating to Man-Slaughter is unreaſonable; for you'll find that by the Penalty therein enacted, a Man that kills his Enemy runs much the ſame riſque as if he had ſuffer'd himſelf to be kill'd.

The Court of *Denmark* makes as good a Figure in proportion to its Greatneſs, as any other Court in *Europe*. The Lords and Courtiers have very magnificent Equipages; and which is ſingular, none but thoſe of the Royal Family are allow'd to give a Red Livery. The time of appearing at Court is from Noon to half an hour after one, or thereabouts; during which time the King appears in a Hall fill'd with very fine Gentlemen. Here you'll ſee nothing but Imbroidery and Lace after the neweſt Faſhion. The Foreign Miniſters make their appearance at the ſame time, for the King do's 'em the honour of hearing them Talk with a great deal of Pleaſure. There are but few Knights of the Order of the *Elephant* to be ſeen at Court, by reaſon that the Dignity is beſtow'd only upon Perſons of the firſt Rank. This Order may juſtly be call'd the nobleſt in *Europe*, and leſs degenerate than the reſt; inſomuch, that of thirty four Knights Companions, which make up the Compliment of the Order, three fourths are Soveraign Princes. The Order of * *Danebrouk* is more common, and conſequently leſs conſiderable; tho' after all, the Knights inveſted with that Collar, are

* Danebrouk *ſignifies the White Order.*

are intitled to ſeveral great Prerogatives and marks of Preheminence.

The natural Sons of the Kings of *Denmark*, bear the Title of † *Guldenlew* and *High Excellence*, * and their Ladies are diſtinguiſh'd by the Compellation of *High Grace*. The preſent King has two natural Sons, whoſe Merit leaves all Expreſſion far behind it. The eldeſt Serves in *France* with all imaginable Applauſe. The Second who is but fifteen years of Age and continues here, is a very promiſing Youth: He has a wonderful deal of Senſe and Wit; his Perſon is Handſome and well Shap'd; he is poſſeſs'd of all the Qualities that ingage the tender Sex; his Meen is perfectly charming; in a word, he is one of the compleateſt young Gentlemen I ever ſaw. He is nominated High Admiral of *Denmark*; and, which is very ſurpriſing, he is better vers'd in the *Mathematicks* and the Art of Building Ships, than the ableſt Maſters. In the King of *Denmark*'s Dominions there are two Popiſh Churches publickly Tolerated; one at *Glucſtat* and the other at *Altena*.

† Guldenlew *ſignifies a Golden Lion.*

* *Which is equivalent to the* German *Highneſs.*

The Air of this Country is very wholſome for thoſe who live ſoberly; but it has a contrary effect upon diſcontented Perſons. The only Diſeaſe they complain of is the *Scurvy*; which the Phyſicians impute to a foul naſty Air loaded with an infinity of thick and condenſated Vapours, which joyn their Forces upon the Surface of the Earth, and inſinuate themſelves into the Lungs along with the Air: They plead that their Air thus polluted, joyns in with the Blood, and retards its Motion in ſo much that it congeals, and ſo gives riſe to the *Scurvy*. But with the leave of the

the good Doctors, I'll take the liberty to Vindicate the Air of this agreeable City, and beg 'em to consider that the impressions of the Air upon the Mass of Blood are less forcible than those of the Aliment. If the *Scurvy* took its rise from the unfavourable Qualities of the Air; by consequence every body would be equally liable to it; but this we find to be false, for that three quarters of the *Danish* Nation are clear of that Distemper. The Argument I now offer is grounded on the Observations I made upon all the Soldiers that dy'd of that Disease at the Forts of *Frontenac* and *Niagara* in the year 1687 (which I imparted to you in my * Letters Dated the next year.) In those Forts we have the purest and wholsomest Air in the World; and for that reason it stands more to reason to attribute the Invasion of the *Scurvy* (which then reign'd) to the nature of the Aliment; I mean, to the Salt Meat, Butter and Cheese, as well as to immoderate Sleep and want of Exercise. This account of the matter will be back'd by all who have made long Voyages, when they consider the terrible havock that the *Scurvy* makes upon the Ship's Crews. I conclude therefore that the frequency of the *Scurvy* is owing to bad Victuals, pursuant to the Opinion of a very sensible Gentleman whom I credit very much. This Gentleman represented one day, that such acid Food increases the acidity of the Blood; and so it comes to pass that the Blood of Scorbutick Persons is destitute of Spirits; or at least, its Spirits are so thin and scanty that they are easily absorbed and invelop'd by the prevailing acids, and by that means put under an impossibility of exciting Fermentations. As for the influence of immoderate Sleep and long

* *See my Letters in the first* Volume, *dated in* 1688.

long Reſt, all the World knows that they have a great tendency to the obſtruction of the Inteſtines, and promote the Generation of Crude Juices, in cramping the Senſible and wonted Evacuations, partly by the ſlower Motion of the Spirits, and partly by the Inſenſible Tranſpiration of the Sublimer Particles. From theſe Remarks I conclude, that freſh Meat, good Porridge, regular Sleep, and moderate Exerciſe (*ad ruborem non ad ſudorem*) are Antidotes againſt the *Scurvy*, and the beſt Correctives of the Maſs of Blood, whether by Sea or Land.

If this digreſſion, Sir, ſeems too long; I would have you to impute it to my earneſt deſire, of directing you how to ward off that ugly Diſtemper, when you come to undertake any long Voyage. I would not have you think that I have thus interrupted the thread of my Diſcourſe, with intent to prove that the Air of this Iſland is better than that of *Portugal*: That's a thing I know nothing of; for whatever Air I breath in, I am ſtill equally well. 'Tis true, the inconſtancy of the Weather might affect me in ſome meaſure, if I were oblig'd to paſs the remainder of my life in *Copenhagen*; for here we have frequent inſtances of the Weather's changing three or four times a day, and ſhifting from cold to hot, from dry to wet, and from clear to cloudy.

I had the honour to pay my profound reſpects to the King of *Denmark* at his Caſtle of *Fredericksbourg*, upon the occaſion of his Inſtalling ſome *German* Princes by Proxy in the Order of the Elephant. That Ceremony which indeed was very pretty, drew thither a great confluence of perſons of a diſtinguiſhing Character; particularly all the Foreign Miniſters who were proud of aſſiſting at the Solemnity. Some days after that Prince went to take the Air at *Cronengbourg*, which

which ſtands directly upon the ſide of the ſtreight call'd the *Sund*. This Caſtle has a regular Fortification, being Wall'd with Brick, and cover'd with a great number of wide bore'd and long Culverines, which command the entry of the Streight, that I take to be the breadth of Three thouſand five hundred Geometrical Paces, that is to ſay, a large *French* League. Here you have the pleaſure of Seeing an infinity of Foreign Ships paſs to and again between the Ocean and the *Baltick-Sea*: And in regard that the Guns of *Cronengbourg* are the Keys of this Port, all Foreign Ships lye under an indiſpenſable neceſſity of coming to an Anchor at *Elſenor*, to pay the Toll before they go farther. You may allege, perhaps, that a Numerous Fleet of Men of War might force their Paſſage at the expence of a little Cannonading: and indeed I own the allegation to be juſt; but if the King of *Denmark*'s Navy were at Anchor in the Streight, I am perſwaded they would be able to ſecure the Paſs: and for that reaſon you ought not to think it ſtrange that his *Daniſh* Majeſty exacts a moderate Toll from the Merchantmen of all Nations, except the *Swedes*: At leaſt I think he has a better Title to demand it, than the *Grandſignior* has in the *Dardanelles*. For moſt of the Ships that ſail to the *Baltick*, go to Trade with *Lubeck*, *Brandenbourg*, *Dantzick*, *Pruſſia*, *Courland*, *Livonia* and *Sweden*; whereas thoſe which paſs the *Dardanelles* are bound for the *Grandſignior*'s Ports, and Trade with none but his own Subjects. I would fain know whether the King of *Spain* would not make the like pretenſions to a Toll upon the Streight of *Gibraltar*, if ſo be that *Europe* and *Africa* were ſo friendly as to ſit a little nearer together. Nay, put the impoſſible ſuppoſition out of the caſe, who knows but that Prince may make ſuch a demand,

demand, when he comes to have a Puiſſant Naval Force? This Queſtion is not ſo Problematick as you think for. However, a great many people are of the opinion that they might eaſily avoid the Toll of the *Sund*, if they did but ſteer obſtinately through one of the two *Belts*: But they are miſtaken. 'Tis true indeed, the thing might take, if the Sands in the Sea were as fixt as they are in the Charts; but that they are not; for the former ſhift in every Storm, whereas the latter ſtand for ever in the ſame Paper-ſtation. Beſides there's an infinity of cover'd Rocks, and irregular Currents, unknown to the experteſt Pilots, notwithſtanding the aſſiſtance of their Maps and * *Sea-Charts.*

* *Books of Hydrographical Charts.*

To call up another Subject; Suffer me to acquaint you that *Denmark* produces a great many Commodities which are ſold with great Advantage to the *Engliſh* and *Dutch*; particularly *Rye, Corn, Cyder, Mead, Apples, Oxen, Cows, Fat Hogs, Horſes, Iron, Copper,* and all ſorts of Timber, eſpecially Maſts from *Norway*, which affords ſome of one piece that are big enough for *Noah*'s *Ark.* In *Norway* there are ſome Silver Mines, which, 'tis ſaid, the King might get by, if he would be at the charge of Digging. The *Norwegians* ſell likewiſe the Skins of *Bears, Foxes, Martins, Otters* and *Elks*; but they are not ſo fine as thoſe of *Canada.*

To come to the King of *Denmark*'s Naval Force; his Fleet which is always kept in good order, as well as his Magazines and Arſenals, conſiſts of Twenty Eight Ships in the Line of Battle, Twenty Six Fregats and Four or Five Fireſhips; particularly

8 Ships from 80 to 100 Guns.
10 Ships from 60 to 80 Guns.
10 Ships from 50 to 60 Guns.

16 Fregats from 10 to 26 Guns.
3 Bomb Veſſels.

He maintains 1800 Carpenters and 400 Gunners. The Sea Captains Pay is not always the ſame. Some have Three Hundred, ſome Four Hundred Crowns a Year. The Captain Commodores have five hundred, and the Commodores ſix hundred: Beſides theſe, there are twelve Marine Volunteers, call'd Apprentices, who have a hundred Crowns a Year. But after all, you'll be pleas'd to conſider that theſe Allowances are not ſo ſorry as you may think for; for in *Denmark* a Man may live for thirty Crowns, better than for a hundred Crowns in *France*.

Beſides the above mention'd Fleet, his Majeſty may, upon occaſion, call for twenty four Ships from 40 to 60 Guns, which his Subjects are oblig'd to fit out at his Pleaſure, and which are otherwiſe imploy'd in Trading to *Portugal*, *Spain*, and the *Mediterranean*. 'Tis to be obſerv'd by the bye, that a *Daniſh* Ship of fifty Guns may ſafely venture a Broad-Side with a *French* or *Engliſh* Ship of ſixty, by reaſon that their Timber is very ſtrong, and their Guns of a wide Bore. All the *Daniſh* Men of War are Built with half-flat Ribs, which occaſions their heavy Sailing. Their Maſts are very thick and ſhort; Short that they may not bend under the Sails when they Weather Capes, Iſlands, Rocks and Banks in a Storm; and thick that they may bear the Sails tight, in doubling theſe Capes, Iſlands, *&c.* when the Boiſterous Winds furrow the Surface of the *Baltick*. The King of *Denmark*'s Sea Men are well entertain'd, and well pay'd, and have twelve Crowns Bounty-Mony over and above their Wages, as ſoon as the Fleet is laid up. But at the ſame time, you muſt know that three thouſand Sea Men are kept in conſtant Pay, and lodg'd in

an

an uniform Row of Barracks in the Streets of this City.

I ſhall conclude this Letter with a View of the Coin and Current Mony of the Kingdom.

A *Bank* Rix Dollar is worth 50 *Lubec* Pence.

A *Daniſh* Rix Dollar goes for 48 *Lubec* Pence.

A *Shet Dal* is worth 32 *Lubec* Sous.

A Marc-lubs paſſes for 16 Stuivers of *Lubec*.

A Marc *Daniſh* is worth 8 *Lubec* Stuivers.

A half Mark *Daniſh* is worth 4 *Lubec* Pence.

One *Lubec* Penny is worth two *Daniſh* Pence, and two *Daniſh* Pence are of the ſame value with fourteen *French* Deniers, which is much the ſame with an *Engliſh* Penny; and by this Standard you may reduce all the above mention'd Denominations.

A Gold Ducat is worth two *Daniſh* Rix Dollars and fourteen Pence; ſometimes 'tis two Pence under or over. A Roſe-Noble is two Ducats. A Silver *Lowis* or a *French* Crown paſſes in *Denmark* for a *Daniſh* Rix Dollar; and the half and quarter Crowns obſerve the ſame proportion, as well as the *Louis d' Ores*.

In the Iſland Of *Zealand* the Leagues conſiſt of 4200 Geometrical Paces; the *Norway* Leagues are longer, and thoſe of *Holſtein* are of leſs extent. The *Copenhagen* Ell is an Inch and a half bigger than the *French* half Ell.

*I am,*

*SIR,*

*Yours, &c.*

# LETTER IV.

## Dated at *Paris*, *Dec.* 29. 1694.

*Containing a Journal of the Author's Travels from* Copenhagen *to* Paris.

*SIR*,

I Left *Copenhagen* three days after the Date of my last; being accommodated with Mr. *de Bonrepeau*'s Coaches, who to avoid the fatigue of passing between the two *Belts*, had gone before to Wait upon the King of *Denmark* at *Coldinck*. You must know, that Prince goes thither Post every Year, notwithstanding that his Retinue amounts to a thousand or twelve hundred Persons. Upon that occasion, the Boors of the Villages adjacent to the Road, are oblig'd to bring their Horses to certain Places at an appointed hour, in order to draw the Coaches and Waggons that contain that numerous Retinue, with their Baggage. Tho' these Horses are little, yet they are strong, vigorous, tidy, insensible of cold, and so very light, that they'll go you a good Trott as fast as a Gallop. The Stages for shifting the Horses are two or three Leagues, as well as those for the Horse-Guards which conduct the King from place to place, and are reliev'd every Stage.

We set out from *Copenhagen Sept.* 15. and after three hours Travelling, arriv'd at *Roskild*, which makes six of those Leagues of which twenty goe to a degree. We pass'd so speedily that we had only time to view the Tombs of the Kings of *Denmark*, while the Boors put fresh Horses in the Coaches.

Coaches. Theſe *Marble Mauſoleums* are a finiſh'd piece of Architecture, and adorn'd with *Baſſe Releivo's* and *Latin Inſcriptions*. The fine Marble of which they are Built, is very well Poliſh'd, being that of *Paros*, and *Africa*, and that call'd *Brocatelle*, *Serpentine* and *Cipellino*. The Tombs are plac'd in the Chappel of an ancient Church, that belong'd to the *Benedictins* before *Luther's* Remonſtrances. The ſame very day we came to take up our night's Lodging in a Village near the great *Belt*; having enjoy'd the pleaſure of viewing by the way, ſome admirable Land-Skips. Next day at eight a Clock in the Morning, we arriv'd at the Town of *Cortos*, which ſtands upon the Chops of the above mention'd Streight; and is Fortified with Earth.

As ſoon as we Imbarqu'd in the Yacht that lay ready for Mr. *de Bonrepau*, we ſet Sail; but in croſſing theſe four Leagues of Sea, the Wind was ſo low and the Sea ſo calm, that one might have drank Bumpers upon the Deck without ſpilling. We no ſooner landed at *Nibourg*, a little paltry place regularly Fortified, than we took Coach, and ſet out for *Odenzee*, the Capital City of *Fionia*, where we lay that Night. *Odenzee* ſtands in the middle of that Iſland, which is one of the moſt fertile Territories of *Denmark*. The Cathedral Church is as handſome as 'tis large. In former times this City was the Reſidence of the Kings of *Denmark*, and the Inhabitants were ſo Barbarous as to murder one of their Princes. The Nobility of the Iſland vye with thoſe of *Venice* for Antiquity; eſpecially the Family of *Trool*, which ſignifies *Sorcerer*, and which bears a Devil *Sable* upon a Field *Gules* for their Arms: From whence I conclude that this *Leo Rugiens* was more tractable and illuſtrious in the Primi-

tive times, than in those of the * Author of the *Seven Trumpets*, or else the Ancient Nobility would not have glory'd in placing him in their Coats of Arms.

* *An old Dotard that advances a thousand idle Whims, which are enough to turn a Woman's Brains.*

The 18*th* we set out for *Midelford*, where we found a Barque that wafted us over from the farther side of the little *Belt*, after halting two or three hours in vain, for the coming up of the Waggons with Mr. *de Bonrepau*'s Domesticks and Provisions. As soon as we cross'd over, we receiv'd Advice that they had miss'd their way; but we were so pinch'd with Hunger that we were forc'd to go to a Farmer's House, and dress with our own Hands some Broil'd Meat and Pan-Cakes, that we eat without drinking; for our Landlords Beer was as Wretched as his Water. Some time after the Ambassadour's Equipage Arriv'd; but 'twas then so very late that we were forc'd to tarry all night in that House of Martyrdom. The next day we arriv'd at *Coldinck*, where the Magistrate took care to provide Lodgings for the Ambassador in one of the best Houses in Town. Three or four days after, the King arriv'd at the same place.

This little Town is Seated in the Country of *Jutland*, upon the Banks of a shallow Gulf that is Navigable only by Barques: But at the same time, 'tis very considerable upon the account of the Toll for Cattel that's pay'd at that place, and brings into the Royal Treasury near two hundred thousand Rix Dollars. The Castle is an ancient Pile of Stone, that contains a great many Rooms: But 'tis Situated to great advantage, for it stands on an Eminence that affords you a View of all the Country round. The *Danes* would have us believe upon their Word, that

that an Angel was ſent from Heaven to the great Hall of this Caſtle, to acquaint *Chriſtian* III. King of *Denmark*, that God was ready to receive him after three days. They add, that in order to perpetuate the Memory of this miraculous Viſion, the very place where this Heavenly Ambaſſadour had Audience of the Prince, was took notice of, and a great Poſt was fix'd in it, which I ſaw every time I went to Court; for 'twas in that very Hall that the King made his publick Appearance all the time he was at *Coldinck*.

We took leave of *Coldinck* on the 24*th*, and Arriv'd on the 25*th* at *Rensbourg*, after paſſing by ſeveral little Towns and Royal Seats, the Deſcription of which would be too tedious. I ſhall only tell you by the bye, we have a great deal more pleaſure than fatigue in Riding Poſt in this Country, whether in Coach or Waggon, by reaſon of the evenneſs of the Ground, which affords as few Stones as Mountains. As ſoon as the King Arriv'd at *Rensbourg*, he review'd the Fortifications of the Place, which may eaſily be made one of the beſt Forts in *Europe*. Then he review'd a Body of Foot and Horſe, and had a great deal of reaſon to be ſatisfied with their appearance. After ſome days he ſet out for *Glucſtat*, a little Town upon the *Elbe*; almoſt as regularly Fortified as the laſt I ſpoke of. In the mean time Mr. *de Bonrepau*, who could not follow that Monarch, by reaſon of ſome Buſineſs he had to adjuſt with the Abbot *Bidal* at *Renſbourg*, gave me recommendatory Letters to ſeveral Perſons, who he thought would be able to influence Mr. *de Ponchartrain*: But he was miſtaken in his Conjecture, as you'll ſee preſently.

After taking leave of the Ambaſſadour, I went to *Hamburg*, where I was inform'd that Count *Caniſſec*, the Emperor's Envoy extraordinary to

the Court of *Denmark*, sollicited the *Burgomasters* to Arrest me. The Surmise seem'd to be not improbable, for I knew that some time before he had taken up a Prejudice against me at *Fredericsbourg*, upon the account of some Illuminations that were made in that place; which oblig'd me to flie with all expedition to *Altena*, and tarry there for a Passport from the Duke of *Bavaria*, without which I had certainly been taken up in the *Spanish Flanders*. I had no sooner receiv'd this intelligence, than I met with the favourable opportunity of a return Coach bound for *Amsterdam*, where I found a place at an easy rate, without being incommoded with a Croud of Passengers, for there was but four of us, *viz.* An old *English* Merchant, a *German* Lady with her Chamber-Maid, and I. The Journey lasted eight days, and would have seem'd eight courses of Eternity to me, if it had not been for the agreeable Conversation of that lovely Lady, who spoke such good *French*, as to express her self very handsomely. You must consider, Sir, that the Ways of *Arabia Deserta* are not so bad as the Roads of *Westphalia*; at least 'tis certain they are not so dirty. But the chief inconveniency lies in the Inns; for you must know, all the publick Houses upon the Road are downright Hospitals; the Landlords of which would Starve for hunger, if Foreigners had not the Charity to give 'em a Share of their Provisions, which they are forc'd to gather in from the Rich Farmers that live at a distance one from another. In these wretched Retreats you must rest satisfied in lying upon Straw; and all the Comfort a poor Traveller has, consists in this, that he may command his Landlord and Landlady, and their Children, to go and run where he pleases. If you find a Frying-Pan and a Kettle to dress your Meat withal, you're a happy

py Man. Wood indeed there's good Store of; and their Chimneys being Built ſquare, and ſtanding by themſelves, a hundred Perſons may ſit and Warm themſelves at the Fire.

In the mean time, I admir'd the Patience of the *German* Lady, who was ſo far from complaining of the Hardſhips of the Journy, that ſhe took pleaſure in rallying upon the *Engliſh* Merchant, her Maid and my ſelf, who were all mightily out of humour. I conjectur'd from her air and carriage, that ſhe was a Perſon of Quality; and I found afterwards I was not miſtaken, for ſince we parted, I heard ſhe was a Counteſs of the Empire. She was ſo well acquainted with the *French* humours, that I did not doubt but that ſhe had been at *Paris*: But the thing that confirm'd me in that Opinion, was her talking ſo accurately of the Perſons of the firſt Quality about Court; not to mention that ſhe had an old *French* Servant, a *Roman Catholick*, that could ſcarce ſpeak a Word of High *Dutch*. The Lady was of a large Stature and well Made; ſhe look'd brisk enough, and her Beauty was ſo affecting that ſhe us'd all her efforts in vain, to make me believe ſhe was five and fifty years of Age. She could not endure to be anſwer'd, that her freſh and lively Complexion gave the lie to her Arithmetick; this ſhe took for an affront, alledging that the Charms of a Woman beyond fifty, are too much Shrivel'd to cauſe Admiration. This, I take it, is a very ſingular and uncommon thing, for the reſt of her Sex are ſcarce accuſtom'd to that ſort of Language, in regard that they'd rather their Vertue were attack'd than their Beauty: But whatever be in that matter, ſhe ſeem'd to be mightily prepoſſeſs'd againſt the *French*, in branding 'em for a light, giddy brain'd, indiſcreet People, and ſtill reflecting upon 'em for think-

thinking meanly of the *Germans*. "How comes it "to paſs, ſaid ſhe, that the *French* have the im- "pudence to deny the *Germans* the Character of "*Witty*, and to take 'em for a groſs heavy Peo- "ple; inſtead of acknowledging their juſt Title "to ſolid Senſe and Reflection, by vertue of "which they dive judiciouſly to the bottom of "things? What is it, continued ſhe, that the "*French* require as eſſential to the Character of "*avoir de l' eſprit?* Muſt we value our ſelves up- "on a livelyneſs, and a falſe ſparkling Wit that "dazzles with a vain Splendor? Muſt we mak't "our buſineſs to procure a ready and ſubtle im- "magination, in order to dreſs idle Flams in "Gilded Words? No, no; that nicety of ex- "preſſion is but Whip'd Cream: And to ſpeak "the juſtice of the matter, we ought to allow "the *French* a preferable Title to the Science of "ſpeaking well, and to the *Germans* a juſt claim "of going beyond 'em in juſt thoughts. But this was not all: For ſhe attack'd the *French* Pride ſo vigorouſly, that ſhe made Preſumption and Vanity their ordinary and leſſer Crimes. This ſhews, ſhe had been in *France*; to which for a farther proof ſhe added, that the *French* inſulted the *Germans* with theſe ridiculous Proverbs; *viz. This Fellow's as fooliſh as a German; He pick'd a German Quarrel with me; he takes me for a German. Such a Woman would make a good German Woman*, i. e. She is ſimple and fooliſh. At the ſame time, I endeavour'd to diſſuade her from ſuch unfa- vourable thoughts, by remonſtrating that ſhe ought to make a wide diſtinction between the ſenſible People of *France*, and thoſe who are ſuch fools as to imagine themſelves a Standard for all other Nations. I intreated her to throw off her prejudicate Apprehenſions, and to believe that the knowing part of our World have a profound

eſteem

esteem for the *Germans*, and cry up their Merit, their Probity, their strong Sense, and their inviolable Fidelity. In earnest, Sir, the Persons of any Note in *Germany*, have a just Title to all these good qualities; nay, the Etymology of the Word, (*Alleman*, i. e. a *German*) gives us some light as to their Character: For *All* and *Man* imports that they are a People capable of any thing, like the *Jesuits* to whom some give the Title of *Jesuista Omnis Homo*, and who are therefore said to be *Germans*, by a Sophistical way of Punning. But this is not all that may be offer'd on their behalf; there are a thousand things that speak the Merit of the *Germans*. We are indebted to 'em for the discovery of the property of the *Load-Stone*, without which the New World had never reach'd our knowledg; for the Invention of *Printing*, which has taught us to distinguish Fabulous Manuscripts from Divine Writings; for the Invention of *Clocks*, of the Casting of *Guns*, *Bells*, &c. This gives plain evidence of their distinguishing Industry and Capacity. Add to all this that *Germany* has produc'd Soldiers, who by their Valour and Bravery made the *Capitol* to tremble, after defeating the *Roman Consuls*, and standing the Brunts of all the Courage and Puissance of the *Roman Legions*; That it has been equally fertile in great Men, in the way of Learning, particularly *Justus Lipsius*, *Furstemberg*, Mr. *Spanheim*, and *Melancthon*. All this I represented to the Lady; but when I mention'd *Melancthon*, she interrupted me, and said, she was surpris'd to find that the *French* twitted the *Germans* with the Vice of hard Drinking, since themselves stood chargeable with *Plato*'s Crime. I had almost made answer, that if the *French* had the same relish of things with that Philosopher, their only view was to love Superannuated Ladies with as much Passion

as

as he did his old *Archeanaſſa*: But I contented my ſelf in replying, that the *Germans* being diſoblig'd by having the Character of *Hard Drinkers* thrown upon 'em, made their repriſals upon the *French*, by faſtening upon *them* the imputation of *Hanetonic* Love (*Sodomy*) with intent to render 'em odious to the fair Sex. I had no occaſion to make any farther offers in juſtification of the *French*, for the Lady ſeem'd to be ſatisfied with what I ſaid. In fine, this Lady was ſo comely and agreeable in ſuch advanc'd Years, that if *Balzac* had ſeen her, he would not have offer'd to ſay that he never ſaw a handſome old Woman in his life-time. Queſtionleſs, that *Gaſcogne Oracle* underſtood, by an old Woman, one of Seventy years of Age; for I have ſeen three ot four that were perfect Beauties at Sixty, without ever a Wrinkle on their Faces, or a grey Hair on their Heads; and whoſe Eyes made ſtill a retreat for *Cupid*.

As ſoon as I arriv'd at *Amſterdam*, I hir'd the Roof of the *Night-Boat* for *Rotterdam*; which ſets out every day at three a Clock at both places, in order to convey Paſſengers to and again between theſe two Cities. It coſt me a Crown, which I did not grudge; for I had the conveniency of Sleeping very quietly all Night upon the Quilts that the Waterman is oblig'd to furniſh to all Paſſengers, who take the Stern-Room, call'd the Roof. The next day after my Arrival at *Rotterdam*, I took Shipping for *Antwerp* on Board of a *Hoy*, which is a Veſſel with flat Ribs, and Lee-boards or Wings. The paſſage from *Rotterdam* to *Antwerp* is both ſafe and eaſy, and runs between the *Terra Firma* and the *Dutch* Iſlands; being favour'd by the Tydes. From *Antwerp* to *Bruſſels* I made uſe of the common Paſſage-Boat, which is only a great Boat drawn by a Horſe. At *Bruſſels* I was adviſ'd to Ride Poſt

to

to *Liſle*; becauſe the High-way-men us'd to Rob moſt of the Coaches and Waggons upon that Road. I comply'd with the Seaſonable Advice, and am now convinc'd that if I had not done ſo I had certainly been Rob'd. Two days after my arrival at *Liſle*, I took a place in the Coach which goes twice a Week to this good City of *Paris*; and arriv'd here laſt Week, after being ſufficiently Fleec'd by theMercyleſs Inn-Keepers upon the Road. Theſe impoſing Dogs give as little quarter to a Traveller, that do's not bargain before hand for what he eats; as the Waiters of *Peronne* do to to thoſe who indeavour to run Goods. At *Peronne*, you muſt know, they ſearch ſo narrowly, that they not only turn every thing out of a Cheſt or a Portmanteau, but examine every body from top to toe. They ſuſpect your Big-Belly'd Women moſt; and examine 'em ſo narrowly, that ſometimes they ſlide their Hand into a place that was appointed for ſomewhat elſe. If any Traveller has either *Snuſh*, *Tea*, *Indian Stuffs* or *Dutch* Books among his Baggage, the whole Cargo is Confiſcated.

Immediately upon my Arrival in this place, I repair'd to *Verſailles* to deliver Mr. *de Bonrepau*'s Letters: But the Perſons to whom they were addreſs'd, us'd their utmoſt Efforts to no purpoſe, in ſolliciting Mr. *de Ponchartrain* to allow me to juſtify my Conduct at *Placentia*. He anſwer'd 'em very coldly, that his Majeſty's ſtiff and inflexible Temper would never admit of any Juſtification from an Inferiour in oppoſition to his Superiour. This anſwer, which in ſome meaſure tarniſhes the Shining Merit and Judicious Conduct of ſo Wiſe a Prince; gave me to know that the Severity of Mr. *de Ponchartrain* did not proceed ſo much from a Principle of Equity, as from a Stiff *Iroqueſe* Temper. In the mean time, I

was like to die for Grief, notwithſtanding that all my Friends endeavour'd to ſolace me, in adviſing me to raiſe my Mind above the Shocks of bad Fortune, till a change of Government happen'd. They did not ſcruple to counſel me to look out for ſome Refuge, where I might be ſhelter'd from the Fury of that Miniſter, ſo long as it pleaſes God to vouchſafe him the benefit of life, in order to allow him time to be Converted. *I delight not in the death of a Sinner, but would have him to be Converted*, &c. This Paſſage affords a fine Speculation, but I muſt own it has but little influence on one who is oblig'd to wait ſo long without any other relief than the Treaſure at the bottom of *Pandora*'s Box. Adieu, Sir; I am to ſet out immediately for my Province, where I ſhall only paſs thro' like Lightning. Not to trouble you with what's behind, I conclude with my plain Compliment, that

*I am,*

*SIR,*

*Yours*, &c.

LET-

# LETTER V.

Dated at *Erleich, July*, 4. 1695.

* Near *Lahontan* in *Basse Navarre.*

*Giving a View of the Superstition and Ignorance of the People of* Bearn; *their addictedness to the Notions of* VVitchcraft, *Apparitions,* &c. *And the Author's Arguments against that Delusion.*

*SIR,*

DOubtless you'l be mightily surpriz'd when you hear I am now in sight of a Country of which I retain no more than the bare Name; but your surprizal will be yet greater when you're inform'd that all the recommendations of Persons of the first Quality about Court could not influence Mr. *de Ponchartrain*, whose Prepossession against me is invincible. I left *Paris* with a melancholy Mind, and went to Solace my self for some Months in a certain Province of the Kingdom that you will easily guess at. From thence I made a trip streight to *Rochel*, where I went on board of a Vessel that commonly carries Passengers to *Tremblade*. In that Passage I fell into the Company of a White Friar, the History of whom is so very uncommon that I can't pass him in silence.

He calls himself *Don Carlos Baltasar de Mendoza*, and is the Son of a rich Gentleman at *Brussels*. He is about three and thirty or four and thirty Years of Age, and is at least as tall and as meagre as I am. He serv'd the King of *Spain* three or four Years in the quality of a Captain of Horse,

Horſe; and for as much as he ſtudy'd the purſuits of Sciences, more than the humouring of the Governour of the *Neitherlands*, his Catholick Majeſty refus'd him a Regiment that his Father offer'd to raiſe at his own Charge. This denial oblig'd him to quit the Service: and ſoon after, being preſs'd by his Parents to Marry, he went to *Germany* and put on a Monks Habit, which he threw away ſome time after. Thoſe who gave me an account of him, aſſur'd me that he had taken up and laid down the Habit ſeveral times. But whatever be in that matter, he is certainly one of the moſt Accompliſh'd Men of this Age. He is at once perfectly well acquainted with the fineſt Sciences, and with the principal Languages of *Europe*. This Character was given him by the greateſt Men in *Bourdeaux*, who pay'd him ſeveral Viſits that I was witneſs to, for we lodg'd together in that City. But the beſt of the Story is, that the next Day after our arrival two Merchants of his own Country paid him a round ſum of dry *Louiſd'ors*, part of which he beſtow'd upon the Soldiers in the *Trompet*-Caſtle, who would otherwiſe never have thought that an Eccleſiaſtick would be ſo Liberal to Perſons of a Military Capacity. All the Divines, Mathematicians and Philoſophers that viſited him, were ſo charm'd with the extent of his Knowledge, that they affirm'd that the quickeſt and ſharpeſt Man in the World could not acquire an equal ſtock of Learning in a courſe of ſixty Years Study. We ſtaid fifteen Days at *Bourdeaux*, and during that time he had the Curioſity to ſee nothing but a little Church in the Neighbourhood of his Lodgings, and the Trompet-Caſtle. He Read and Wrote inceſſantly; and as for the Breviary I believe he had none about him, for he was neither Deacon nor Prieſt. I never could learn

learn what Order he was of; for when I ask'd him, his Anſwer was, *I am a White Monk, and nothing more.*

Both of us took Places in the *Bayonne* Coach (for the Friar was bound for *Spain*;) when we came to *Eſperon* we parted, and I took the *Dax* and *Bayonne* Road. I had no ſooner arrived at the Country Houſe where I now am, than I receiv'd an infinity of Viſits that I could eaſily have diſpens'd with; for within theſe four Days they have ſo fill'd my Head with Stories of Gardening, dreſſing of Vines, Hunting and Fiſhing, that I have ſcarce a ſufficient freedom of thought to diſpatch this Expreſs, and to acquaint you with the Affairs that oblige me to deſire an Interview with you. But that which troubled me moſt, was the impertinent Folly of our wiſer ſort of Country-men: For all of 'em, whether Prieſts, Gentlemen or Peaſants, do nothing but teaze me from Morning to Night with Stories of Wizards and Witches; and Inſtance particularly in you, as being the only Man in the World that has ſuſtain'd moſt harm from that ſort of Cattle; in fine, they ply me ſo hot with their Chimera's, that I'm affrai'd I ſhall turn Magician. The whimſical Souls aſſure me in good earneſt, that ſuch and ſuch a one is a Wizard; nay, ſome ſwear the ſame thing of themſelves, and others declare in Conſcience that they once were of that Society, but had afterwards quited the Devils Sabbath. I ask'd ſeveral of 'em the Charms of that Sabbath, and receiv'd this Anſwer, *That the Sabbath was a Palace accommodated with the beſt Wines, the niceſt Food, the handſomeſt Women, and the moſt agreeable Muſick in the World; That in this Palace they Drink, Eat and Dance, and do with the fine Ladies, what they might do elſewhere without being Wizards.* In fine, I verily believe, that

Beasts are not allow'd to be so Brutish as these Fools. Imagination can't reach their Folly; for 'tis as usual here to call one another Wizard, as to use the compellation of a Friend elsewhere. Every body believes the Wizards are so numerous, that 'tis a Scandal for a Man not to pass for one of the Gang; and so every one glories in the venerable Title of a Wizard or Conjurer.

Since I came to this place I am taken for an Atheist, because I tire my self in inculcating to the Priests and Gentlemen, that none but shallow Brains will entertain such idle Whims. But that which throws me into Dispair is the News that a Man of your Sense should gulp down such monstrous Flams, notwithstanding all the Arguments that guard off such an Opinion. Be it known to you, Sir, you must absolutely deny the Omnipotence of God, if you establish in this World Sorcerers, Magicians, Soothsayers, Inchanters, Apparitions, Phantasms, Familiars, Hobgoblins, and a visible Devil that brings up the rear of all these Chimera's. To believe that God makes use of Wizards and Magicians to afflict Men, or blast the Product of the Earth, speaks a want of Religion, Sense and Wisdom. None but *Europeans* are capable to credit such Phantastical Stories. In this Country every body takes pleasure in recounting his Visions, and there's none but who has seen or heard some Spirit or other in his Life-time. Few dive to the bottom of these popular Errors; and most People would scruple to believe that these Errors are the Inventions of Idolatrous and Christian Priests. The World entertains too favourable an Opinion of the Clergy to charge 'em with that Crime; and if by chance one were found who being convinc'd of the Cheats of

the

the Prieſts makes the Oracles promote the ſpunging of Mens Pockets and Womens Thighs, an infinity of ignorant Souls would ſtill disbelieve him. Believe me, Sir, I confine my Diſcourſe to theſe Ancient Prieſts, that I may not give you Offence by reflecting on the Induſtry of the Modern; I have the Pope's Kettle too much in view to hinder it to Boil, for one Day it may come to be my laſt Refuge; and ſo I ought to hold my Peace. This Subject would require a clear and diſtinct Diſſertation, and perhaps I may preſent you with ſome ſuch thing one of theſe Days.

In the mean time be pleas'd to know that a * ſtrong Genius will never ſuffer it ſelf to believe the exiſtence of Sorcerers, *&c.* eſpecially conſidering that they are all as poor as Church Rats; for how can we imagine that theſe pretended Miſcreants ſhould have the Courage to truſt themſelves to a Maſter who is ſo far from diſcovering to 'em hidden Treaſures, and a thouſand other things in the Commerce of the World which might inrich 'em, that he ſuffers 'em to be Hang'd and Burnt? Prithee, how can we believe that God impowers theſe poor Wretches to raiſe Storms and overturn the Elements? 'Tis alledged that the Devil inveigles 'em by Promiſes, and makes Contracts with 'em under a private Seal; but from thence 'twould follow that God inveſted the Devil with a Power to ſeduce thoſe poor Mortals; which at the ſame time he could not do without Authorizing Lies. To pretend that God Arms the Enemy of

* *By a ſtrong Genius* (Eſprit Fort) *I underſtand a Man that Fathoms the Nature of Things; that believes nothing but what is maturely weigh'd by his Reaſon; and without any regard to Prejudice makes wiſe Deciſions upon ſuch Heads as he has clearly canvaſs'd.*

Mankind againſt Humane Creatures, is a downright inſulting of his Wiſdom. None but airy Fools can entertain the Wickedneſs of Sorcerers, the Cunning of Magicians, the Power of Conjurers, the Apparitions of Spirits, and the Soveraignty of the Devil, for Articles of Faith: For ſuch Thoughts are only harbour'd by Fools and Bigots. The Vulgar feed themſelves with ſuch Chimera's; and the Parſons that preach 'em up find their account in all Countries. Do but mind what I ſay, and you'l find I'm in the right of it. In former Times the Character of a Philoſopher or Mathematician was a ſufficient Qualification for a Sorcerer. The Savages believe that a Watch, a Compaſs, and a thouſand other Machines are moved by Spirits; for your ignorant and clowniſh People form extravagant Ideas of every thing that ſurpaſſes their Imagination. The *Laplanders* and the *Tartarian Kalmouks* ador'd Strangers for playing *Legerdemain* Tricks. The *Fire-eater* at *Paris* paſs'd a long while for a Magician. The *Portugueſe* burnt a Horſe that did wonderful things, and his Owner had enough to do to make his eſcape, becauſe they took him for a Conjurer. In *Aſia* the *Chymiſts* are look'd upon as Poyſoners. In *Africa* the Mathematicians bear the name of Wizards. In *America* the Phyſicians are branded for Magicians; and in ſome parts of *Europe* thoſe who are well vers'd in the *Hebrew* Tongue are deem'd for *Jews*.

But to return to the Cunning Men of our Country; What reaſon have we to think that Men would bequeath their Souls for the imaginary *Sabbatic* Pleaſure of poyſoning Cattle, blaſting Corn with Storms and Hail, and raiſing ſuch boiſterous Winds as overturn Trees, and ſtrip the Earth of its Fruits. One would think theſe

Diſciples

Disciples would rather ask Riches of him; for if the Devil is capable of turning the Elements topsy turvy, and interrupting the Course of Nature, why does not his Power extend to the pumping of Gold from the Mines of *Perou*, or engrossing the Treasures of *Europe*, in order to give Pensions to his Magical Votaries, who are as poor as Church Mice? I know you'l answer, *That pieces of Silver will turn into Oak-leaves in the Hands of the Devil:* But that Allegation sinks his Power of working so many Miracles, and particularly that which he imparts to the Wizards. But supposing that he is not allow'd to work in Silver; might not so wise a Creature as he is represented to be, teach 'em the means to acquire it in the way of Commerce or Gaming? What should hinder him to conduct 'em to hidden Treasures, or to such as are lost in Shipwrack, or at least to teach 'em the Secret that enabled the *Passetes* Magician to recal into his Pocket all the Money he spent? You'l meet with some who maintain, that the Devil us'd such Methods long before the Deluge, to precipitate Men into a Magical Idolatry: But if you trace such Doctors from Consequence to Consequence, 'twill follow that God was guilty of a flaming piece of Malice, which cannot be. I would not have you to be surpriz'd in finding that I deny Magicians as well as Sorcerers or Wizards; for if we allow of the one, the other must be acknowledg'd in Course. All the World takes *Agrippa* for the Prince of Magicians; but at the same time he was no more such than you. His Magick lay here. Being one of the greatest Philosophers of his Age, and having given proof of his Knowledge before the Mob of *Lions*, the Women were so charm'd with it, that almost all of 'em employ'd him to cuckold their

Husbands, and at the same time some Rival Monks who pretended to describe the Devil's Art, plac'd him at the Head of the five Popes, that *Berno* the Schismatick Cardinal had the Insolence to brand for Magicians. But *Agrippa*'s Book made the same Impression upon the Minds of Fools with the Conjuring Book and *Heptameron* of *Appono*. All these Chimera's spring from the impertinent Writers of Conjuring, who have fill'd the World with their Illusions, either thro' Malice or Ignorance. I can't look upon the Books of *John Nider de Vujer*, of *Niger*, *Sprenger*, *Platina*, *Tostat*, and the two Jesuits *Deliro* and *Maldonat*, without cursing 'em for ever; for they advance Positions so contrary to Reason, and inconsistent with the Wisdom of God, that all Christian Princes would do well to call in all such Books and have 'em burn'd by the Hand of the publick Executioner, without spairing *Bodinus*'s *Demonomania*, the *Mallet of Sorcerers*, and the *Seven Trumpets*. What reason have we to believe that *Eric* King of the *Goths* was sirnam'd *Windy Hat*, because he becken'd to the Winds with his Hat, and made 'em shift as he pleas'd; That *Paracelsus* had an Army of Devils under his Command; That *Santaberenus* shew'd to *Basil* the Emperor his Son alive after his Death; That *Michael* the *Scot* foretold the Death of the Emperor *Frederic* II. That *Pythagoras* kill'd a Serpent in *Italy* by Vertue of some Magical Words? And yet these Authors vent a thousand Lies of that nature for uncontested Truths: But what *Gervais* says of *Virgil*'s Brass Fly Crowns the whole Work. 'Tis a Miracle to me that the Chancellor of the Emperor *Otho* should have thus expos'd himself in advancing a Falshood accompany'd with many other Lies. From hence we may learn, the Dignity of a Chancellor has not the vertue to entail Wisdom

Wiſdom upon the Fools that brook it. Is it not commonly given out that the Devil run away with Preſident *Pichon*? Who has not heard of Marſhal *Luxemburg*'s Compact with the Devil? And does not the World blindly believe that the poor Curate of *Loudun*, who was burnt by the Tyranny of Cardinal *Richelieu*, without any other Crime than that of incurring his Diſpleaſure; Does not every one believe, I ſay, that this poor Curate rais'd a hundred young Devils out of Hell to poſſeſs the Bodies of the Nuns of *Loudun*? What impertinent and childiſh Stories does *John Schefer* offer in his Hiſtory of *Lapland*? Is not it very ſtrange that the People ſhould be allow'd to read ſuch Books? Are not ſome ſo fooliſh as to credit theſe Chimera's as Articles of Faith? And is it poſſible for you to diſabuſe 'em, or to perſwade 'em that no Man can cure Wounds by the ſpeaking of a few Words, or that the Men who deal in Characters do not perform all ſorts of Miracles by vertue of certain Phials, Garters, *&c.*? No truly, Sir, you would never compaſs your end if you offer'd to teach 'em a Doctrine contrary to theſe receiv'd Opinions; they would hang you for a Heretick, or at leaſt take you for a Magician that by ſuch a cunning fetch mean'd to ſcreen the whole Magical Fraternity from Proſecution.

Believe me, Sir, all that I now write is poſitively true. The Devil has not the Power to appear viſibly before our Eyes, and by conſequence he can't engage us in his Intereſts by a Magical or Witchcraft Contract. Such a Suppoſition is inconſiſtent with the Goodneſs of God, who does not lay Snares for Men that are already apt to go aſtray. You ſee I do not deny the Exiſtence of the Devil; for I believe he is in Hell: But I deny that he ever remov'd from

the Regions below, to do mischief upon the Earth. As for the Passages of *Scripture*, which you may take for an Objection, I answer; That if all the Places of *Scripture* were to be understood in a Literal Sense, God would be suppos'd to have Hands and Feet, and the *Holy Ghost* to talk like an *Iroquese*. You must know, that before the coming of the *Messias*, Dæmons were the tutelar and benign Gods; and the Word δαιμόνιον signifies nothing else but Good Genius; but the *Evangelists* have stamp'd upon them an Infernal Character, by adding the Epithet, κακο, *i. e.* Evil: And for that Reason the good Devils have been ever since reputed Evil Spirits, according to the Literal Sense. Sir, you may perceive, I only insist against the Existence of Sorcerers, Magicians, Inchanters, *&c.* which I am the more encourag'd to do, upon the Consideration, that the Interpreters of Holy Writ have given 'em Titles of *Astronomers*, *Chiromancers*, *Astrologers*, *&c.* and in giving the Explication of these synonimous Words, never alledg'd, that they were the Devil's Scholars.

This Subject would require a large Dissertation; for 'tis truly a very nice Point, which I only pretend to glance upon by the Bye, without spending more time in justifying the Arraigned Criminals from the guilt of an Imaginary Crime, that 'tis impossible for them to put in execution. Believe me, Sir, the Magicians are Rogues that cut a Purse dexterously and unhinge a Door nimbly: Your Apparitions, Phantomes, Hobgoblins and Spirits are Rascally Varlets, that in the Night time steal Corn and Fruit, and kiss not only the Servant-Maids, but sometimes their Masters Wives: Your Inchanters are roving Fellows, and Lovers by Trade, who inveigle poor Girls under a Promise of Marriage. Your Sooth-

Soothſayers are the Cunning Eccleſiaſticks, who knowing the *Foible* of ſome Rich men, extort pious Legacies from 'em, with their wonted Dexterity. The Sorcerers are thoſe Falſe Coiners, who abound ſo much in our Country, and the Clippers, who pare the Piaſtres and the *Spaniſh* Piſtoles ſo cleverly; for theſe Sabbatic Works are always performed in the Night-time, and in the obſcureſt Places. All this I offer for your information; and ſo ſhall leave you to believe what you pleaſe.

I know the *Bearneſe* are too much inclined to Superſtition, and owe their Byas to the Ancient Members of their * Parliament, who by a ſtretch of Cruelty beyond that of *Nero*, burnt ſo many Innocent Wretches. If theſe Bigotted Counſellers are now in Paradiſe, moſt certainly neither you nor I will ever be ſent to Hell: Believe me, Sir, the Man that's capable of giving credit to the *Chimæra's* I now ſpeak of, will not ſtand to ſwallow a thouſand other Fables that your Men of Senſe make a Jeſt of. I do not pretend to undeceive the Ignorant Vulgar, for I know 'tis impoſſible; 'tis you only that I want to inſtruct; for I'm told, you declare, that all the Cats in the Province have the honour to be animated by the Souls of the Ancient Wizards, whoſe Aſhes have ſerv'd for Lye to the Waſher-women of *Pau* theſe many Years. Our Salvation does not depend upon the belief of that Article, for I'm ſure 'tis no Article of Faith. Some People are very ingenious in frightning themſelves, by conceiving that the Devil transforms himſelf into a Maſtiff, a Sorcerer into a Cat, and a Magician into a Wolf; that a Soul retaining to Purgatory, aſſumes all ſorts of Shapes, in order to beg Prayers

* *Held at* Pau, the *Capital of the Province of* Bearn.

ers of the Living, who have enough to do to pray for themſelves. After theſe Crotchets are once lodg'd in a Man's Brains, he's afraid to lie alone, and the noiſe of a Rat freezes the Blood in his Veins; for a Frighted Imagination trembles at the Apprehenſion of its own *Chimæra's*; and beſides the Injury done to himſelf, he does harm to others, by recounting his Impertinent and Rediculous Adventures: His Stories meet with a ready reception, from the weak and ſimple ſort of People, and have ſuch a ſcaring influence upon the Women, that they are forc'd in their Huſbands abſence to get ſome body to lie with 'em, that has the reſolution to oppoſe the Sorcerers, Magicians, Apparitions, *&c.* A Young Girl dares not empty a Tub of Water, unleſs a ſturdy Foot-man accompanies her with a Link in his Hand. In fine, this Doctrine of Sprights is the ſource of a thouſand Inconveniencies, which afford an opportunity to Robbers, Whoremaſters and Proſligate Fellows to compaſs their Ends.

As for my part, I ſolemnly declare, in all the Countries I have been in, I never ſaw or heard any thing ſupernatural in the Night-time: I have us'd my Efforts to ſee or hear ſome News from the other World; I have croſs'd *Quebec* Church-yard above a hundred times at Mid-night, in my way to the Lower City, but never met with any thing. But ſuppoſe I had *had* ſome Phantome in my view (pardon the Suppoſition) what d'ye think I would have done? Why, I would e'en have walk'd on very ſedately with my naked Sword over my Arm, if the Spright ſeem'd to be on one ſide of me; and if it had been poſted before me juſt in my way, I would have asked it very civilly, to give me leave to paſs by. You'll reply, perhaps, that Swords and Piſtols are uſeleſs in ſuch caſes, and that I own to be true; but then

then you must consider, that if it had been a Spright, a Shadow and Vapour could not wound me no more than I could wound it; and if it had been some Living Thing of a Monstrous Figure, my Arms would have serv'd to punish the Insolent Impostor. Do but observe, Sir, that in all the Stories of Apparitions, Sprights, Fantoms, Hobgoblins, *&c.* we never hear of the killing or wounding of any body. Now, if these pretended Infernal Ambassadors have such tender Hands, why should we fear 'em more than the Lightning that ushers in a Clap of Thunder? In fine, a Wise Man ought not to dread any thing but that which can annoy him either directly, or indirectly.

You'll object, perhaps, that a Soldier, who has signaliz'd his Courage and Bravery on several occasions, has been known to tremble, grow pale, and sweat for fear, upon the seeing or hearing of a String of Living Fantoms, that pretended to divert themselves at his Cost. I acknowledge that such a thing may happen, but it proceeds from this; that such people have entertain'd a Notion of Visions from their Infancy, without giving themselves the trouble to enquire into the possibility of their Existence. In a word, they have believ'd what other Bigots believe of the Power of the Devil. Such men fear nothing but their own Imagination. But I have done; time runs, and I am oblig'd to go about a little Business immediately: I wish I may meet with no Pettyfogger in my way, for that Cattel is not so easy to deal with as Wizards and Phantoms.

I desire an interview at *Ortez*: The Papers I now send along with this Letter, will inform you of the Business I want to discourse. The Country I am now in is a very good Country, but

but I do not find Mony ſtirring among us, which in my troth I do not like, for among the *Europeans* one can't live without Money, as they do among the *Hurons* of *Canada*. I always think of that Countrey with regret, when my Pocket is at low water, and my Mind diſquieted with Care and Anxiety, in contriving how to fill it with that precious Metal, that gives life and ſpirit to the ſorrieſt ſort of Men, and inſpires 'em with all Good Qualities.

*I am,*

*SIR,*

*Yours, &c:*

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# LETTER VI.

## Dated at *Hueſca, July* 11. 1695.

*Containing an Account of the Author's wonderful Eſcape; his being taken up for a* Huguenot, *and examin'd by the Ignorant Curates.*

I'Ve 'ſcap'd for once, but 'twas a very narrow Eſcape, as you may gueſs by the Story of my Flight, which was in ſhort thus. I was upon the point of meeting you according to agreement at *Ortez*, and for that Reaſon had been at *Dax* to receive ſome Papers which ſeem'd to be of uſe to me; when by a matchleſs piece of Good Luck,

I met with a Letter from a certain perſon at *Verſailles*. I had no ſooner read my Letter, than I march'd ſtraight to my Lodging, to contrive within my ſelf ſome way to get ſafe out of the Kingdom. You may be ſure my Council was ſoon aſſembled, for ſuch a Head-piece as mine does not uſe to ſpend much time in Conſultations. I determined to delude my Landlord, by deſiring him to give me an Account in Writing of the Road to *Agen*, where I pretended to have ſome Buſineſs. The beſt of the matter is, that I had already got of my Farmers near two hundred Piſtoles, and a fine Horſe, which I was oblig'd to for my lucky deliverance. I got up by the break of day, and deſir'd a Guide to conduct me out of one of the Gates of the City, that leads a quite different way from that I had in my Eye.

As ſoon as I got out of Town, I took the Road of *Ortez*, and avoiding all Villages, ſteer'd upon Heaths, Fields, Vine-yards and Woods, following all By-paths, and lodging in the remoteſt Houſes; I had no other Guide but the Sun, and the ſight of the *Pyrenees*, and ask'd every one I met upon the Road, which was the way to *Pau*. But not to detain you too long with the Particulars of my Journey, you muſt know, I arrived atlaſt at *Laruns*, the laſt Village of *Bearn*, ſcituated as you know, in the Valley of *Ozao*. I had ſcarce entred this fooliſh Village, when a Company of Peaſants ſurrounded me on all ſides: Judge you if I had not reaſon to fear that the Grand Provoſt was not far behind; but I was miſtaken, for the Raſcals ſtop'd me for no other Reaſon, but becauſe they fancied there was ſomewhat in my Countenance that looked like *Huguenotiſm*; they gave me leave however to alight at a Tavern, which was ſo dark and full of Smoak, that you would have took't for

for the Antichamber to Hell; and here, you muſt know the Parſon was to come to examine me in Matters of Religion; and that in a Country where the Prieſts underſtand as little what they believe as their Pariſhioners: For after I had anſwer'd him upon all the Points he thought fit to mention, he ſwore I was a *Huguenot*; and upon this, Sir, I was like to have loſt all patience. But conſidering I had Beaſts to deal with, I thought my beſt way was to uſe 'em as Beaſts; ſo I offer'd to ſatisfie 'em by reciting the *Litany*, and the *Sunday Veſpers*, but this Stratagem fail'd me, for they ſtill continued obſtinate, in propoſing to carry me to *Pau*. Judge what a perplexity I was in, when the Infamous Rabble ſaid, *The* Pſalms *and the* Litanies *were the firſt Prayers the* Huguenots *learn'd to cover their Deſign of getting out of the Kingdom.* It ſignify'd nought to tell 'em, I was Maſter of the Horſe to *Monſieur L' Abbee d' Eſtrees*, and that I was going to that Ambaſſador in *Portugal*; that was *Clamare in deſerto.* 'Twas to as little purpoſe to threaten to ſend immediately to the Intendant at *Pau*, to demand Juſtice for the Affront, and for my being ſtopt: All this did not move 'em. At laſt, after a melancholly Reflection on the danger I was in, I reſolv'd to try all ways to delude theſe Ignorant Creatures; though this was no eaſy task, for they are wholly govern'd by their Doctors. And here I think I ought to pray to God to bleſs the firſt Inventer of Snuff, for after I had fretted my ſelf two or three Hours in talking to theſe Varlets, I accidentally pull'd out my Snuff-box, without thinking of it, and as ſoon as I open'd it, one of the moſt Civiliz'd Men of the Company deſir'd to ſee the Picture on the Inſide, which repreſented a Court-Lady upon a Couch, all naked, with her Hair hanging looſe. As ſoon as he had

had looked upon it, he ſhow'd it to the reſt, who ſaid to one another in their *Bernoiſe* Language, That it was a *Mary Magdalene*. At this Lucky Word, I rouz'd my Spirits, when all on a ſudden the Parſon ask'd me, What the Meaning of the Picture was? I made anſwer, *'Twas a Saint that would take Vengeance of them for an Affront offer'd to one of her Devouteſt Worſhippers:* And ſo fixing my Eyes upon the Naked Figure, I made a Prayer to that Saint with an Elogy; in which I attributed more Miracles to her than to all the Saints in Paradiſe. This, together with the Exclamations I made, did ſo blind the Company, that they all kiſs'd the Head of the Pretended Saint with a wonderful Zeal, and from that time I was no *Huguenot*, for I ſtill continued to invoke the Saint that in *Bearn* is known to be a worker of Miracles, with the ſame fury and diſpoſition that I then feign'd. Every one ſtrove to get my Prayers down in Writing, and all the Peaſants now were at Emulation one with another who ſhould guide me over the Mountains, or who ſhould furniſh me with Mules. Such, Sir, is the diverting Hiſtory of the ſtrange Effects of Snuff: If it is of uſe to others, to hammer out an Argument by gaining the time which is ſpent in conveying it from the Fingers to the Noſe, 'twas of great uſe to me another way, without ſo much as expecting it. What a Misfortune it is for an Honeſt Man to be under a Neceſſiry of prophaning the Saints for the preſervation of his Life! 'Tis true, my Meaning was good, and I have asked Pardon of God for it. This ſhews that a well manag'd Lye can produce among Ignorant People even ſuch Effects as the Naked Truth cannot compaſs. What pity is it that a Parſon ſhould not ſo much as underſtand his *Catechiſm*, and at the ſame time

ſwallow

ſwallow down Idle Stories for Miracles! But this is the Biſhop's Buſineſs, not mine.

And indeed our Biſhops are much like our Officers, who are preſer'd more by Favour and Intereſt than by Merit. The greateſt part of them are more induſtrious to pleaſe their Sovereign than their God. But a man had as good pretend to drink the Ocean dry, as to attempt a Reformation of theſe Abuſes.

To continue the Thread of my Adventure, you muſt know, I hired two Mules, one for my Guide, another for my ſelf. My Horſe was ſo tired with ſtrugling to ſave me, that Gratitude obliged me to uſe him with all manner of civility and mildneſs; for 'twas no more than what he deſerved by his fatiguing Services. In the mean time the Night, which ſeem'd as long to me as an Age, (ſo much I dreaded the Provoſt's Crew) gave me more leiſure than enough to beg pardon of God for the Contrivance by which I ſaved my ſelf, in making uſe of the Names of his Saints. In this Condition I was continually peeping at the Window to look for the dawning of the Day, but this Village is ſo ſhut up among the *Pyrenees*, that 'tis a hard matter to diſcern the Sun in his Meridian, or the tenth part of the Arch of the Heavens. At laſt wearied with that uneaſineſs, and quite ſpent with the Fatigues both of Body and Mind, I tried to indulge Nature with one Hours ſleep as a recompence for three Days waking, when all on a ſudden I was alarm'd with a great Noiſe of Men and Horſes at the Inn-Gate; the Knocks they gave, and their ſtrange Hollowing, freez'd all the Blood in my Veins, for I thought all the Conſtables in the Kingdom were upon my Back; but my Fears prov'd abortive, for it was only ſome Muliteers going to traffick in *Spain*.

By

By this time Day-light appear'd, and my Guide called upon me, upon which we ſet out, and join'd in with theſe Travellers: That Day we went as far as *Sallent*, the firſt Town in *Spain*, ſeven Leagues diſtant from *Laruns*; having paſs'd a Houſe which the *Spaniards* call *Aigues Caudes*, that is, the Hot-waters, or a Bath which cures a world of Diſeaſes. When we were got to *Sallent*, they ſhewed us to an Inn, ſo dark, that it ſeem'd fitter for a Vault to lodge Dead-Carcaſſes in, than to entertain Paſſengers; my Spirits were then ſo exhauſted for want of reſt, that I fell aſleep immediately, and ſlept ſtanding in a manner; the Beds looking like a Magazine of Lice, I made them ſpread me ſome Straw upon the Boards, where I laid my ſelf down, after having order'd my Guide to provide for himſelf what Cheer he lik'd beſt, upon the Proviſo that he ſhould not wake me. I ſlept in this Poſture from Nine a Clock at Night till Noon next Day without waking; after which we ſpent the reſt of the Day in finding out a ſorry Meal of Meat: The next Day after we put on very ſmartly, and came to an Inn where we found good ſtore of Fouls and Pigeons, and upon theſe we made repriſals for our former Ill Fare. In ſhort, we arriv'd laſt Night at this City, which ſtands upon a flat low Ground, at the diſtance of Two Leagues from the Mountains. All I can tell you of the Country, is; That from *Laruns* to this Place, we have two and twenty Leagues diſtance; and upon that Road we do nothing but climb up and deſcend narrow Paths, upon which, if the Mule did but ſtumble, there's an unavoidable neceſſity of tumbling down a Diſmal Precipice. My Guide

told me, That the Road through the Valley of *Aſpe*, is the pleaſanteſt, ſhorteſt and moſt convenient; but the way which leads by St. *John de Pied de Port* has this advantage, that there's only Eight Leagues of Mountains between *Roncevaux* and the Plains of *Navarre*. Upon the whole, I wonder much that *Hercules* did not ſplit theſe Mountains for the Accommodation of Travellers, as well as thoſe of *Calpe* and *Abila* for the Conveniency of Sailers. I ſet out to morrow by the break of Day, in order to reach *Saragoza* at Night.

*I am*,

*SIR*,

*Yours*, &c.

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# LETTER VII.

Dated at *Saragoza*, Octob. 8. 1695.

*Containing a Deſcription of* Saragoza; *a View of the Government of* Arragon, *and an account of the Cuſtoms of the People.*

*SIR*,

I Have been three Months in this good Town of *Saragoza*, during which time, I've receiv'd ſeven or eight Letters, charging me with Careleſſneſs in not ſatisfying your Curioſity: But the fault lies at your own Door and not at mine; for

for if you had not been so negligent as to delay the sending of what I receiv'd this very day, my Pen had not trac'd the uneasyness of my Mind, instead of pursuing the following Relation.

*Saragoza* is the Capital City of the Kingdom of *Arragon*: And I can't tell whether I ought to call it only *pretty*, or *very pretty*. However, I'm sure 'tis a very great City; the Streets are broad and well pav'd; the Houses are for the most part three Story high, tho' some of 'em have five or six; and all of 'em are Built after the old Fashion. The Market and publick Places are not worth speaking of. In the City there are a great many Convents, which are generally very pretty; as well as their Gardens and Churches. The Cathedral Church call'd *La Ceu* is a huge and very Stately Edifice. The Church of *Nuestra Seniora de l' Pilar* is but very ordinary as to its Architecture. The Chappel indeed where that *Seniora* stands is Curious, upon the account that 'tis under Ground. The *Spaniards* pretend that the Substance of which 'tis Built is unknown to all Mankind; but if 'twere not for their assertion, I should have took it for *Walnut-Tree*. This Chappel is thirty six Foot long, and twenty six Foot broad. 'Tis fill'd with Lamps, Banisters and Silver Candle-Sticks; and besides a great Altar, contains a great quantity of Feet, Hands, Hearts and Heads, which the Miracles of that *Virgin* drew to the Sacred Place: For you know the *Virgin* Works Miracles every day that surpass imagination. But the most solid thing about her, is an infinity of precious Stones of inestimable value, with which her Gown, Crown and Niche are Garnish'd. Besides these, there are two Churches here which were Built by the *Goths*, and are both Strong and Beautiful; having very pretty Vaults, which shew

that *that* People were perfectly well acquainted with *Stereometry*.

*Saragoza* is Seated on the River *Ebro*, which is as broad as the *Seyne* at *Paris*. It ſtands upon ſmooth level Ground, and incompaſs'd with a Wall that's Ruinous in ſeveral places. The People of *Arragon* put a mighty value upon a Stone-Bridge that's over that River; becauſe they never ſaw many better: But they have more reaſon to value the Wooden-Bridge that lyes a little lower, for indeed 'tis one of the fineſt in *Europe*. This City affords *Academies* for the exerciſe both of the Body and the Mind; and above all, a fine *Univerſity* that may be call'd the beſt in *Spain* next to *Salamanca* and *Alcala des Henares*. The *Students* are generally Cloath'd like *Prieſts*, that is, with a long Cloak.

The Duke *de Jovenazo* is Viceroy of this Kingdom; and as I take it, that triennial Dignity is more Honourable than Beneficial, for it does not bring in above ſix thouſand Crowns a Year. The Arch-Biſhoprick is worth twenty thouſand Crowns; but the preſent Arch-Biſhop being a very good Man, diſtributes one third of his Revenue among the Poor. Tho' his Birth was obſcure, yet he was *Preſident* of one of the Councils of *Spain*, which perhaps occaſion'd that natural Antipathy to the *French*, that he ſhews upon all occaſions. The Canons of his Cathedral and thoſe of *Notre dame de Pilier*, make a hundred Crowns a Month of their Canonſhips. The Miniſter call'd * *Ell juſticia*, receives Appeals from all the Courts of *Arragon*. 'Tis from his Hands that the Kings of *Spain* receive a drawn Sword, when they take the Oath to maintain the Privileges of the Kingdom, upon their Acceſſion to the Throne.

* *His place is much like that of a* Chancellour.

Throne. This Ceremony is perform'd in the *Deputation-House*, which indeed is a wonderful Edifice. The *Salmedina* is a sort of Lieutenant-General, both Civil and Military. This Office, which bears both the Gown and the Sword, is Triennial as well as that of his Deputy. The † *Audiencia* consists of several Counsellours, who are as nice a sort of Men as our own. Besides these, there are five Sheriffs or *Jurates*, who hold their troublesome Posts but two years, and are properly the Civil Judges that take care of the Government of the City. In fine, I should never have done, if I offer'd to give a particular List of all the Offices in this Kingdom.

† *Parliament.*

Bread, Wine, Fowl, Partridges and Hares are very cheap in this place; but Butchers Meat is very dear, and good Fish is a rarity. The Strangers that Travel this way, are oblig'd to Lodge in certain Inns call'd by the *Spaniards*, *Meson*; in which the Inn-Keeper furnishes nothing to his Guests but a Chamber, a Bed, a Stable, || Straw and Barley. 'Tis true, the Servants buy what you please for you, and dress it as you order 'em, provided you require nothing but plain Boiling and Rosting. The *Arragon* Wines are sweet and strong, especially the Black sort, for the White is neither so strong nor so sweet. In the Summer time they have no other Diversion but Walking, and that towards the Evening, when the Gentlemen walk out of Town, as well as the Ladies, apart: But 'tis not the fresh Air so much as the warm breathing that they have in view. In Winter, they are entertain'd with Plays, which the *Priests* and *Friars* frequent without any Scruple. Every Night there's an Assembly or Meeting at the House of the Duke

|| *There's nether Hay nor Corn in Spain.*

of *Jovenazo*, where they Game, and Discourse and drink Chocolate or other Liquors: And the Persons of the first Rank are almost always there. They are honest and affable to the last degree. As for my own part, I have receiv'd very sensible Marks of their Friendship, particularly that of being regal'd in their Houses; which discovers to me that they are not so unsociable as they are represented to be. 'Tis true, that in publick the Smile never unfurles their Brow, and no familiarity of Joy can oblige 'em to relent in their affected Gravity: But in private Conversation they are the heartiest People in the World; I mean, they are the briskest and merryest Companions that can be.

Almost all the People of *Arragon* are as lean as I am, and so, Sir, you may easily judge what a sort of Meen they have. They allege for the cause of their Leanness, that their Transpiration is great, that they Eat and Sleep but little, that their Passions are sprightly and violent; and in fine, that they dissipate their Spirits by exercises which the *French* do not follow so often. Their Complexion is as pale as mine; which perhaps is owing to these very exercises; at leastwise, 'tis *Ovid*'s Opinion in saying [*Palleat omnis amor; Color hic est aptus amanti.*] Their Stature goes somewhat beyond the midling Standard. Their Hair is of a dark Chesnut colour, and their Complexion is as fair as that of the *Bearnese*.

All I have said of the People of *Arragon*, may be apply'd in particular to the Women as well as the Men; tho' indeed the former are not quite so lean as the latter. They can't be call'd handsome, but at the same time one can't avoid owning that they are agreeable and lovely. If Nature has been stingy and penurious in Forming their Throat and Fore-Head, she has been prodigal

digal of her Gifts in giving 'em great ſparkling Eyes, ſo full of Fire that they burn without mercy from top to toe all that approach to 'em. They are very much oblig'd to *Theano*, *Pythagoras*'s Wife, for teaching 'em that their Sex was Born for no other end than for the agreeable Trade of loving and being lov'd. This ſoft Moral ſuits their Complexion perfectly well; and accordingly they practiſe it to a Miracle: For in the Morning they run to Church, with intent to purchaſe Hearts rather than Paradiſe; and Dinner is no ſooner over, than they go to Viſit their She-Friends, who do mutual Services to one another in the way of Intrigue, by favouring the entry of their Lovers into one another's Houſes, and that with a great deal of artifice and cunning. Contrivance is all in all in this Country; for the vertue of the Women lies in playing their Cards handſomely and dextrouſly, diſguiſing the Intrigue, more than elſewhere. Their Husbands are plaguy Sharp-ſighted, and if their Intrigues take but the leaſt Air, they run the riſque of taking a Journey to the other World, unleſs they flie to a Convent. 'Tis not above a Month and a half ſince I ſaw a Girl Stabb'd by her own Brother at Church, at the very foot of the Altar, for having entertain'd an amorous Correſpondence. He had made a Journey from *Madrid* on purpoſe to do this mighty Exploit; for which he was Puniſh'd with two Months Impriſonment.

There has not been above eighteen or twenty deſign'd Murders and Aſſaſſinations committed ſince I came hither; by reaſon that the Nights are as yet too ſhort: But I am told that in Winter there never paſſes a Night without two or three ſuch inſtances. 'Tis true, 'tis only the poor miſerable Wretches of two Pariſhes in the City, who in-

ſult one another at that rate; and are drove to that extremity by Feuds of ancient ſtanding. The frequency of ſuch diſorders is owing to this, that a Man can't be condemn'd to die without great Evidence upon the matter, and that the Condemn'd Criminals make uſe of the privileges of the Kingdom, to put off the Execution from Term to Term: By which means they get off at laſt for being turn'd over to the Galleys, which there are a thouſand ways to get clear of: So that unleſs the Judge is Sollicited againſt them by a ſtrong Party, they always 'ſcape the Gallows.

As for Robbing in the Streets, they know nothing of it; and the Murders that happen have no relation to any intention of that Nature. I have frequently Walk'd home all alone at Midnight from the *Viceroy*'s Houſe, without meeting with any affront. 'Tis true, I diſcontinued that practice after the Perſons of Quality adviſ'd me to go always in Company, leſt the Aſſaſſins ſhould miſtake me for another. However, Perſons of Note or Character have nothing to fear, unleſs they be imbarqu'd in ſome Amorous Intrigue; then indeed they run the riſque of being Stabb'd in the Streets at Noon: So that a Man muſt either have his Wits about him, or elſe have recourſe to common Whores, if he means to avoid ſuch a fatal Exit. Now of theſe two Expedients the firſt is the beſt, becauſe it preſerves at once his Pocket and his Health.

The Nobility of *Arragon* is tolerably Rich; but they might be Richer if the Peaſants of *Arragon* Work'd as hard as *ours* do. Theſe idle Fellows imploy the † *Gavachos* (with whom *Spain* is plagued) to Manure their Grounds, and to Sow and Reap. The Vulgar People are

† *An Epithet they give to the* French, *which at the bottom ſignifies nothing at all.*

are of the Opinion that *France* is the worſt Country in the World, becauſe the *French* exchange it for theirs: And indeed 'tis true, that the Labourers, the Reapers, the Fellers of Wood, and all ſorts of Tradeſmen, without mentioning the Coach-men, Foot-men and Water-bearers, come for the moſt part from *Bearn*, *Languedock*, and *Auvergne*. Here we meet with ſome *Bearn* Merchants who have inrich'd themſelves by Trading to *France*: For notwithſtanding the War, an open Commerce is ſtill maintain'd. If the People of *Arragon* had their Wits about 'em, and had a mind to inrich their Country, they might eaſily compaſs their end.

The River of *Ebro* is Navigable from *Tortoza* to *Miranda d' Ebro*, by great flat bottom'd Boats, ſuch as we have in the *Seyne*. A great many Perſons who have come down the *Ebro*, have aſſur'd me that 'tis three Foot deep in the Shalloweſt places, and that its Current is very gentle: So that the only difficulty lies in finding a Road upon the Banks of the River, in order to drag up the Boats when they want to ſtem the Stream. The *French* bring hither agreat many Mules and little Nags, upon which they gain *Cent per Cent*, all Charges diſcounted. Theſe Mules are made uſe of to draw the Coaches and ** Galeras*: For the *Eſtramadura* Mules are very dear, and do not thrive in this Country ſo well as in the Southern Countries of *Spain*. As for the little Galloway's, they commonly ſell beſt in the Kingdom of *Valencia*, where the Peaſants imploy 'em for different uſes. The Coaches of that Country are much of the ſame Form with our Travelling-Coaches in *France*; and they go ſo very ſlowly that they would not drive round the Town in the longeſt Summer's day. The cuſtom of

* *Great Carts drawn by eight Mules, which hold eight hundred weight.*

of Visiting upon Horse-Back, prevails here as well as in *Portugal*. The Gentlemen and Officers are dress'd after the *French* way; for they find the *Spanish* Habit unsufferable, by reason of the *Golilla*, or a sort of Collar, in which the Neck is so lac'd up, that they can't turn or bow the Head.

The Women's Garb seems ridiculous to Strangers, tho' at the bottom 'tis not such. I am already convinc'd that 'tis infinitely preferable to *ours*. The *Spanish* Women can't cover any defect of Nature; for they wear neither Hoods, Heels, nor Whale-bone Bodice. Were the *French* Ladies oblig'd to go in this fashion, 'twould not be in their Power to deceive so many Men by their artificial Towers, their Shooe-Heels and their false Hips. 'Tis true, the *Spanish* Women may be censur'd for discovering their Shoulders and half their Arms: But at the same time, the *French* must not go uncheck'd for exposing to open eye two parts that are at once more sensible and more tempting; for if it be alleg'd that the former give offence backwards, by the same justice it may be reply'd that the latter scandalise before. In fine, as the Women of this Country lye under restraints, so they have the satisfaction of being very much respected; for when they pass along the Streets either in Coach or on Foot, with their Face uncover'd, every body stops to make 'em a Bow, which they answer by bowing the Head without bending the Knee. Their Gentlemen-Ushers, who are always old Fellows past the reach of Suspicion, give 'em their bare hand; for such is the *Spanish* way: And these are the only priviledg'd Persons that have the benefit of touching their hands; for when a *Cavalier* happens accidentally to be near the *Holy Water* while a Lady offers to come to it, he shakes

ſhakes his Beads in the Water, in order to preſent 'em to her. The ſame is the caſe in Dancing, which do's not happen often: For the Gentleman and the Lady come no nearer than the two ends of a Handkerchief, by which they hold; and ſo you may gueſs how Buſſing would go down in this Country.

I muſt tell you, the *Spaniards* are not ſo ſtern and unſociable as they are repreſented; which you'll perceive from a ſlender account of their way of Entertainment. A Gentleman that I met frequently at the *Viceroy*'s, and at the *Academies*, did me the honour to Viſit me; and I return'd his Compliment in the ſame way. When I came to return the Viſit, he receiv'd me at the Stair-Head, and conducted me to a Hall, where we convers'd for half an hour; after which I ask'd how his Lady did, and he made anſwer, *that he believ'd ſhe was ſo well as to receive us in her Chamber.* This done, the Chocolate and Biſkuyts began to appear; upon which the Gentleman roſe and introduc'd me to his Lady's Chamber. The Lady ſtood up till we made our Honours, and ſate down upon her *Sofa*, while Chairs were ſetting for us. I told her I was infinitely oblig'd to her Husband for procuring me the honour of Saluting her. She made anſwer; *that he look'd upon me as a Spaniard.* After that we drank ſome Chocolate, and ſhe ask'd me if I lik'd it, and whether the *French* Ladies us'd to drink it. This Interview laſted but half a quarter of an hour, for being affraid of infringing upon the *Spaniſh* Formalities, I roſe, and after taking leave walk'd out of the Room with her Husband, who invited me to Dinner. We walk'd till Dinner time in the Garden, and after the Gentleman had ſhewn me his Horſes, we went up again to the Hall, where the Table Cloath was laid: In

a moment in came the Lady, and Saluting us after her way, took her place on one ſide of the Table, as we did on the other. Firſt of all, they ſerv'd up *Melons*, *Raiſins*, *Nectarines*, and *Figs*; then every one had his Commons ſet before him, (like a *Monk*'s Meſs) conſiſting of a Breſt of MuttonRoaſted in the firſt Service, a Partridge and a Pigeon Roaſted in the ſecond, and a Rabbet Pye in the third, a Fricaſſee of Foul in the fourth, * *Oronges* ſurrounded with little Trouts of the bigneſs of one's Finger in the fifth, and an Appricock Tart in the ſixth: And after all, we had a ſort of Soupe as yellow as the Saffron with which 'twas cram'd. This, Sir, was the juſt Bill of Fare for every one's Meſs. In the mean time, we talk'd of nothing but the *French* Ladies: The Lady alleg'd that in *France*, the great Liberty allow'd to the Men in viſiting the Ladies, and Playing or Walking with 'em, expos'd the Wiſeſt and moſt Vertuous Women to the affronts of indiſcreet and detracting Perſons, who to make themſelves paſs for Men of happy Intrigues, defame the Ladies that reſiſt 'em. In fine, after we had rail'd againſt the Husbands that tamely put up ſuch affronts, inſtead of reſenting 'em, we roſe from Table: So ſhe took leave after the uſual way, and retir'd to her Chamber. When I came to take leave of the Gentleman, he walk'd before me to the Head of the Stairs, where he ſtop'd on the left hand, leaving me the right while I bid him Adieu. There he ſtood till I got at the foot of the Stairs, upon which he gave me his Hat once more, and ſo we loſt ſight of one another.

* *A ſort of Muſhrooms red on the upper ſide, and yellow underneath.*

I thought it proper to give you the Hiſtory of this Adventure, that you may thereby know how the *Spaniards* treat their Friends. If a hundred Gentlemen had regal'd me at ſo many ſeveral times, there would have been no difference, unleſs it be as to the goodneſs of the Cheer; for the Ceremony is the ſame in one Houſe that you have in another. So that by this deſcription, you know all that's uſual in *Spain* upon ſuch occaſions. I believe I have acquainted you that the *Spaniſh* Women look upon us as an indiſcreet ſort of People, and perhaps they are not much out in their thoughts; for all the Women of *Europe* ſpeak of us at the ſame rate. I'll preſent you with ſome *Spaniſh* Verſes that a fooliſh ſort of a Poet made upon that Head above fifty years ago.

*Los Diſcretos Eſpanoles*
*A Los Maridos Zelozos*
*Hazen en Callados Gozos*
*Orejus de Caracoles;*
*No ſan Tales les francezes*
*Tanto no pueden Cubrir*
*Antes Mas quieren Mil Vezes.*
*No hazer que no deſir.*

That is to ſay in good Proſe. *The diſcreet Spaniards aſſiſt the Women to cuckold their Husbands by ſecret Imbraces; whereas the French can conceal nothing, for they'd chooſe a thouſand times rather to be without the Adventure, than not to ſpeak of it.*

This, Sir, is much of a piece with the Argument of that *Huron*, who alledges that we glory in requiting a Lady's Favour with a piece of Ingratitude, that tarniſhes her Reputation to all intents and purpoſes. This caution may teach the Women not to confide in rattle brain'd Fellows. A Woman of Senſe will eaſily find out the Cha-

racter

racter of a Man, when she has a mind to give her self the trouble of inspecting his conduct. Tho' our young Sparks are Fools, yet the Ladies choose 'em before wiser Men; becauſe Wisdom do's not take place till Nature begins to run low.

The indiscreet Tongue of a young *Cavalier*, do's a considerable injury to his Mistriss: But at the same time, your Chamber-Maids and Confidents, are not less guilty. We have frequent instances of Women that lose themselves by neglecting a due Precaution with reference to their Domesticks. I call that Woman a Wise Woman that knows how to cover her Folly handsomely. Now, this is one of the first Accomplishments of your *Spanish* Women, who by that means oblige their Husbands very much; for tho' the Adventure makes the Cuckold, 'tis the Noise that makes the *Horns*. With this Lucky Word I conclude my Letter, intreating you would Write to me to *Bilbao*, for I design to go thither with the first opportunity. From thence I intend to Sweep (either by Sea or Land) along the *Maritime* Coast, as far as *Portugal*, in order to view the Ports and Havens, I have so often heard of. I shall take more pleasure in that discovery, than in seeing the finest Cities of the World: And thus you see there's no disputing a Man out of his relish.

*I am,*

*SIR,*

*Yours*, &c.

A SHORT

A Short

# DICTIONARY

Of the moſt Univerſal

# LANGUAGE

OF THE

# SAVAGES.

I Could eaſily have ſent you a compleat *Dictionary* of all the Savage Words, without excepting one, and of ſeveral curious Phraſes: But I conſider'd 'twould be of no uſe to you, it being ſufficient to ſee the common Words that are every Moment in their Mouths. This is enough for any Man that deſigns for *Canada*, for if he does but learn in his Paſſage thoſe I have ſet down, he will be able to Converſe with the Savages, after frequenting their Company two or three Months.

There are but two Mother Tongues in the whole extent of *Canada*, which I confine within the Limits of *Miſſiſipi*; but beyond that River there's an infinity of other Languages that few *Europeans* could yet learn, by reaſon of the litte Correſpondence they have with the Savages of thoſe Parts. The two Mother Tongues I

ſpeak

ſpeak of, are the *Huron* and the *Algonkin*. The firſt is underſtood by the *Iroqueſe*, for the difference betwixt the *Huron* and the *Iroqueſe* Language is not greater than that between the *Norman* and the *French*: And ſome Savages on the Confines of *New York* ſpeak a Language that is very near the ſame. The *Andaſtoguerons*, *Torontoguerononons*, *Errieronons*, and ſeveral other Savage Nations whom the *Iroqueſe* have totally deſtroy'd, ſpoke likewiſe the ſame Tongue, and underſtood one another perfectly well. The Second, namely the *Algonkine*, is as much eſteem'd among the Savages, as the *Greek* and *Latin* is in *Europe*; tho' 'twould ſeem that the *Algonkins*, to whom it owes its Original, diſgrace it by the thinneſs of the Nation, for their whole number does not exceed two Hundred.

You muſt know that all the Languages of *Canada*, excepting the *Huron* and thoſe which retain to it, come as near to the *Algonkine*, as the *Italian* to the *Spaniſh*; and 'tis for that reaſon that all the Warriours and ancient Counſellors of ſo many different Nations affect to ſpeak it with all manner of nicety. 'Tis ſo neceſſary to Travellers in that Country, that in ſpeaking it one is certain of making himſelf to be underſtood by all ſorts of Savages in whatſoever place he comes to, whether in *Acadia* or *Hudſon's Bay*, or upon the Lakes, or even among the *Iroqueſe*, among whom a great many have learn'd it for Reaſons of State, notwithſtanding that it differs from theirs more widely than Night from Day.

The *Algonkine* Language has neither *Tone* nor *Accent*, nor ſuperfluous dead Letters; ſo that 'tis as eaſie to pronounce it as to write it. 'Tis not Copious, no more than the other Languages of *America*; for the People of that Continent are

Strangers

Strangers to Arts and Sciences, they are unacquainted with the Laws of Ceremony and Complement, and an infinity of Words that the *Europeans* uſe to imbelliſh their Diſcourſe. Their Speech is only adapted to the Neceſſities and Conveniences of Life, and there is not one uſeleſs or ſuperfluous Word in the whole Language. Farther, this Tongue makes no uſe either of F or V Conſonant.

To the end of the *Dictionary* I have added the four Tenſes of the *Indicative* of the Verb, *I love.* The *Indicative* is form'd from the *Infinitive*, by adding the Perſonal Note *ni*, which ſignifies *me* or *I.* Thus, *Sakia* ſignifies *to love*, and *Niſakia*, *I love.* The ſame is the caſe with all the other Verbs.

'Tis an eaſie matter to conjugate the Verbs of this Language after one has learn'd the Preſent Tenſe of the Indicative Mood. To the Imperfect Tenſe they add *Ban*, as *Sakiaban*, *I lov'd*; to the Perfect Tenſe they add *ki* after the perſonal mark, as *ni kiſakia*, *I have lov'd*, and to the Future *ga* in like manner, as *ni gaſakia* or *nin gaſakia*, *I ſhall love.* All the other Tenſes of the Verb are form'd from the Preſent of the Indicative, for Example, *Ningaſakiaban*, *I would love*, *Ninkiſakiaban*, *I ſhould have lov'd.* In a Word, when the Preſent of the Indicative, and the additional Particles for the other Tenſes, are once known, the whole Language may be learn'd in a very little time. As for the Imperative 'tis form'd by prefixing *A* to the Infinitive, as *Aſakia*, *love thou*, and the Plural, *let us love*, is form'd by ſubjoyning *Ta* to the Infinitive, as *Sakiata*, *let us love.* It remains only to ſhew the Perſonal Notes, *viz.*

I or Me, *Nir*,
Thee or Thou, *Kir*,
He or Him, *Ouir*.
We, *Niraoueint*.
You, *Kiraoua*.
You and We, *Kiraoueint*.
They or Them, *Ouiraoua*.

## A

ABandon or forsake, I abandon, *Packitan*.
Above, *Spimink*.
Admirable, 'tis admirable (the Savages speak it by way of Derision) *Pilaoua*.
Afterwards, *Mipidach*.
All, *Kakina*.
All of 'em, *Missoute*.
All in all, *Alouch bogo*.
Always, *Kakeli*.
Amiss, that's amiss, 'tis good for nothing, *Napitch Malatat*.
And, *Gaye* or *Mipigaye*.
Arrive, I arrive, *Takouchin*.
Ashes, Powder, Dust, *Pingoe*.
Assist or Aid, *Maouineoua*.
Ax, a great Ax, *Agackouet*.
A little Ax, *Agackouetons*.

## B

BAg, a Tobacco bag, *Caspitagan*.
Ball, *Alouin*.
Barrel, *Aoyentagan*.
Beat, I beat, *Packite*.
A Bear, *Mackoua*.
A little Bear, *Makons*.
Beard, *Mischiton*.
Beaver, the Animal, *Amik*.
Beaver-Skin, *Apiminikoue*.
to Be or rest, *Tapia*.
Because, *Miouinch*.
to Believe, *Tilerima*.
Belly, *Mischimout*.
Black, *Markate*.
Blood, *Miscoue*.
Body, *Yao*.
Bottle, *Chichigoue*.
Brother, *Nicanich*.
Brandy, the juice or Broth of Fire, *Scoutiouabou*.
Brave Soldier, *Simaganis*.
Bread, *Pa-bouchikan*.
Brech, *Miscoasab*.
Breeches,

Breeches, a circumlocution for the covering of the Brech, *Kipokitie Koaſab.*
Broth or Juice, *Ouabou.*
Buck, *Ouaskech.*
Buckler, *Pakakoa.*
Build, to build Veſſels or Canous, *Chimanike.*

C

CAll, to call or name, *Tichinika.*
Candle, to ſnuff the Candle, to ſtir up the Fire, *Ouaſacolendamaoua.*
Canou, *Chiman.*
Captain, Leader, *Okima.*
to Carry, *Pitou* or *Pita.*
Caldron, *Akik.*
Change, I change, *Miſcoutch.*
Child, little Children, *Bobilouchins.*
Coat, *Capotiouian.*
Cold, I am cold, *Kikatch.*
Come on, *Mappe.*
to Come, *Pimatcha.*
Comrade, at my Comrade's Houſe, *Nitche, Nitchikoue.*
Concern'd or diſquieted, *Talimiſſi.*
Corn, *Malomin.*
Covering, a white Woollen Covering, *Ouabiouian.*
Country, *Endalakian.*
Courage, I have Courage, *Tagouamiſſi.*
C * *Maskimout.*
Cup made of Bark, *Oulagan.*

D

A Dab, *Malamek.*
Dance, I dance, *Nimi.*
Dance of the Savages to the Sound of Gourds, *Chichikoue.*
Dart, I dart, *Patchipaoua.*
Day, to day, *Ningom.*
One day, *Okonogat.*
Dead, *Nipouin.*
Devil, Evil Spirit, *Matchi Manitou.*
Die, I die, *Nip.*
Diſh of Maple VVood, *Soule Mickoan.*
Dog, *Alim.*
Little Dog, *Alimons.*
Do, I do, *Tochiton.*
Done, 'tis done, *Chaye.*
Doubtleſs, *Antetatouba.*
Dreſs Meat: I do the Kettle, (a Phraſe) *Poutaoue.*
Drink, I drink, *Minikoue.*
Drunken, a Fool, *Ouſkouebi.*
Duck, *Chichip.*

E

EAch or every one, *Pepegik.*
Earth, *Acke* or *Ackouin.*
to Eat, *Ouiſſin.*
Elſewhere, *Coutadibi.*
Engliſh, *Ouatſakamink, Dachirini.*
Enough, 'tis enough, *Mimilic.*
Equal or like one another, *Tabiſcoutch.*
Eſteem, I eſteem or honour, *Napitelima.*
Eyes, *Ouskinchic.*

F

FAll, to fall, *Pankiſin,*
Far off, *Ouatſa.*
Faſt, to go faſt, *Oueli-bick.*
Fat, *Pimite.*
Father, my Father, *Nouſce.*
Fatigued, I am fatigu'd, *Takouſſi.*
Few or little, *Me Mangis.*
Fields ſown, *Kittega-nink.*
to Find, *Nantouneoua.*
Fire, *Scoute.*
to ſtrike Fire with a Stone, *Scoutecke.*
Firelock, *Scoutekan.*
Fiſh, *Kikons.*
White Fiſh, *Attikamec.*
Fork, *Naſſaouakouat.*
Formerly, *Piraouigo.*
Fort or Fortreſs, *Ouackaigan.*
Fortify, I make Forts, *Ouackaike.*
Forwards in the Wood, *Nopemenk.*
A Fowl, *Pilé.*
*France*, the Country of the *French*, *Mittigouchiouek, Endalakiank.*
The *French*, term'd Builders of Ships, *Mittigouch.*
to Freeze, *Kiſſin.*
It freezes hard, *Kiſſina Magat.*
Full, *Mouskinet.*
Fuſee, *Paskiſigan.*

G

GIrle, *Ickoueſſens.*
Give, I give, *Mila.*
Glaſs, a Looking-glaſs, *Ouabemo.*
Go by Water, *Pimiſca.*
God of Heaven, Maſter of Life; Great Spirit; the unknown Being, *Kitchimanitou.*
Good, *Kouelatch.*
Govern, I Govern, *Tiberima.*

Go-

Governor General of *Canada*, *Kitchiokimaſi maganich*, *i. e.* great Captain of War.
Grape, *Choemin.*
Great in the way of Merit, Valour, Courage, *&c. Kitchi.*
Great in Stature, *Mentitou.*
Greedy, *Saſakiſſi.*
Gut, *Olabich.*

H

HAir, *Liſſis.*
Hair of Beaſts *Piouel.*
Half, *Nabal.*
Handſome, Proper, *Saſega.*
Hare, *Ouapous.*
Hart, *Micheoue.*
Hate, I Abhor, *Chinguerima.*
Have, to have, *Tindala.*
Head, *Ouſticouan.*
Heaven, the upper Earth, *Spiminkakouin.*
Herb, *Mijask.*
Here, *Achonda* or *Achomanda.*
Hidden, *Kimouch.*
Home, at my Houſe, *Entayant.*
To Honour, *Mackaoula.*
Hot, *Akichatte.*
How, *Tani.*
How many, *Tanſou*, or *Tanimilik.*
Hungry, I am hungry, *Packate.*
Hunt, I hunt, *Kiouſſe.*
*Hurons*, the People, *Nadouck.*
Hut, *Ouikicuam.*

I.

JEſuit, Black Gown, *Mackate ockola.*
Iſland, *Minis.*
Immediately, *Ouibatch.*
Impoſtor, *Malatiſſi.*
Indian Corn, *Mittamin.*
Intirely, *Napitch.*
Iron, *Piouabick.*
*Iroqueſe*, in the Plural Number, *Matchinadoaek.*

K.

KEep, I keep, *Ganaouerima.*
Kettle, *Akikons.*
King of *France*, the Great Head of the *French*, *Mittigouch Kitchi Okima.*
Knife, *Mockoman.*
A Crooked Knife, *Coutagan.*

Know, I know, *Kikerima.*
To know, *Kikerindan.*

L.

LAke, great Lake, *Kitchigamink.*
Lame, *Kakikatè.*
Land Carriage, *Cappatagan.*
To Laugh, *Papi.*
Lazy, *Kittimi.*
To Leave, *Packitan:*
Letter, *Maſignaygan.*
Liberal, *Oualatiſſi.*
Life, *Nouchimouin.*
Light, ſplendor, *Venclao.*
Little, *Ouabiloucheins.*
To Live, *Noutchimou.*
Long ſince, 'tis long ago, *Chachayè.*
Loſe at play, I loſe, *Packilague.*
Love, to love, *Sakia.*
To ly down, *Ouipema.*

M.

MAle, *Nape.*
Malicious, cheating, one that has an Ill Heart, *Malatchitehe.*
Man, *Aliſinape.*
March, I march, *Pimouſſe.*
Marry, I take a Woman, *Ouiouin.*
Marryed Man, *Napema.*
Meat, *Oüias.*
A Med'cine, or Potion, *Maskikik.*
To meet *Nantouneoua.*
Merchandize Goods, *Alokatchigan.*
Miſtreſs, or She-Friend, *Nirimouſens.*
Moon, the Star of the Night, *Debikat Ikizis.*
to Morrow, *Ouabank.*
The Day after to Morrow, *Ouſouabank.*
A Mortar of Wood for beating *Indian* Corn, *Poutagan.*
Much, *Nibila.*

N

NAtion s, People, *Irini.*
Near, *Pechouetch.*
Needle, a ſewing Needle, *Chabonikan.*
Never, *Kaouicka.*
News, *Tepatchimou-kan.*
I bring News, *Tepatchimou.*
Night, *Debikat.*
No, *Ka.*
No body, *Kagouetch* or *Kaouia.*
Noſe, *Tach:*
Not at all, *Kamamenda* or *Kagouetch.*
Not yet, *Ka maſchi.*
Nothing, *Kakegou.*

O

OAR, *Appoue.*
Old, *Kioucheins.*
One-Eyed, *Paskingoe.*
Orignal, Elk, *Mons.*
A young and little Elk, *Manichich.*
Other, *Coutac.*
Otter, *Nikik.*

P

PAP, or the juice of the Meal of *Indian* Corn, *Mitaminabou.*
Part, in what part, *Tanipi.*
Partriges, *Pileſioue.*
Pay, I pay, *Tipaham.*
Peace, *Peca.*
to make Peace, *Pecatechi.*
Peninſula, *Miniſſin.*
Perſuaſion, *Tirerigan.*
Pike, Fiſh, *Kinonge.*
Pipe, Calumet, *Poagan.*
to Piſs, *Minſi.*
Pity, to take pity, *Chaouerima.*
to Play, *Packigoue.*
to Pleaſe one, I pleaſe, *Marouerindan.*
Porcelain Beads, *Aouies.*
Powder, Gunpowder, *Pingoe, Mackate.*
To pour out, *Sibikinan.*
To pray to God, *Talamia Kitchimanitou.*
Preſent, at preſent, *Nougam.*
Preſently, *Ouibatch.*
Petty, *Olichichin.*
P*, *Patchagon.*
Proper, Handſome, *Saſega.*
to Purſue, *Nopinala.*
I put away (a term uſed for a Man's putting away his Wife) *Ouebinan.*

Q

QUickly, *Kegatch.*

R

RAin, *Kimiouan.*
Red Colour, *Miſcoue.*
Red Powder, eſteemed by the Savages *Oulaman.*
to Regard, *Ouabemo.*
to Regrate, *Kouiloma.*
Relation, Kinſman, *Taouema.*
Reſolve, I reſolve, *Tibelindan.*
to Reſpect, *Tabamica.*
to Reſt or Repoſe, *Chinkichin.*
Right, to be in the right, *Tepoa.*
A Ring, *Dibilinchibiſon.*
River, *Sipim.*
Robe, *Ockola.*
Root, *Ouſtikoues.*
Row, to row, *Tapoue.*
to Run, *Pitchibat.*
Run to, I run to, *Pitchiba.*

S

SAble, *Negao.*
Sack, *Maskimout.*
Sad, to be ſad, *Talimiſſi.*
Sail, I ſail, *Pimiſca.*
to Salute, *Mackaouala.*
Say, I ſay, *Tila.*
He ſays, ſays he, (a very uſual Word) *Youa.*
Sea, a great Lake without limits, *Agankitchigamink.*
To ſee, *Ouahemo.*
Seek, I ſeek, *Nantaouerima.*
Senſe, to have ſenſe, *Nabouacka.*
Ship, or Great Canow, *Kitchi Chiman.*
Shirt, *Papakiouian.*
Shooes, *Mackiſin.*
Sick, *Outineous.*
Side, on the other ſide, *Gaamink.*
Since, *Mipidach.*
To ſing, *Chichin.*
Skin, *Pachikin.*
Slave, *Ouackan.*
Sleep, *Nipa.*
Smoak, I ſmoak Tobacco, *Pentakoe.*
To make a Smoak, *Sagaſſoa.*
Softly, *Peccabogo.*
Sons, *Nitianis.*
Sorry, I am ſorry, *Iskatiſſi.*
Soldier, *Simaganich.*
To Speak, *Galoula.*
Spirit, an Intelligent Inviſible Being, *Manitou.*
Spoon, *Mickouan.*
Spring-time, *Mirockamink.*
Star, *Alank.*
To ſteal, *Kimoutin.*
Stockins, Hoſe, *Mitas,*
Stone, *Aſſin.*
Strong, firm, hard, *Maſchkaoua.*
A Strong-man, *Machkaoueſſi.*
Very ſtrong, *Magat.*
Sturgeon, Fiſh, *Lamek.*
Sun, *Kiſis.*
Sweat, to ſweat, *Matoutou.*
Sword, *Simagan.*
Surpriſing, 'tis ſurpriſing or wonderful, *Etteouè.*

T.

TObacco, *Sema.*
Take, I take, *Takouan.*
Take hold, *Emanda.*
Teeth, *Tibit.*
That, *Maba.*
There, that way, *Mandadibi.*
There, at a diſtance, *Ouatſadibi.*

To

To Think or entertain an Opinion, *Tilelindan.*
This, *Manda.*
This way, *Undach.*
On this ſide, *Undachdibi.*
Time, a long time ago, *Chachayè, Piraouigo.*
Together, *Mamaouè.*
Tongue, *Outan.*
Too Little, *Oſſame Mangis.*
Too much, *Oſſani.*
To Truck *Tataouan.*
Truly *Keket.*
A Turtle-Dove, *Mimi.*
Tyr'd, I am tyr'd, *Takonſi.*

W.

WAlk, I walk, *Tija.*
Value, it is a valuable Thing, *Arimat.*
Water, *Nibi.*
War, *Nantobali.*
To make War, *Nantoubalima.*
Warriors, *Nantobalitchick.*
Way, or Road, *Mickan.*
Well, that is well, *Oüeoüelim.*
Well, well, what then? *Achindach.*
Well then, *Taninentien.*
What's that? *Ouaneouine.*
What has he? *Kekouanen.*
Whence, *Tanipi.*
Whence come ye? *Tanipi Endayenk.*
Where? *Ta.*
Where is he? *Tanipi Api.*
While, *Megaotch.*
White, *Ouabi.*
Whither do you go? *Taga Kitiga.*
Who's that? *Ouaneouine maba.*
Why? *Tanientien.*
Wicked, in ſpeaking of the *Iroqueſe, Malataſſi.*
Will, *Ouiſch.*
Village, *Oudenanc.*
Win at play, I win, *Packitan.*
Wind, *Loutin.*
Wine, the Juice or Broath of Grapes, *Choeminabou.*
Viſit, to pay a Viſit, *Piametiſſa.*
Winter, *Pipoun.*
I Winter, or paſs the Winter, *Pipounichi.*
To underſtand, *Niſitotaoua.*
Wolf, *Mahingan.*
Woman, *Ickoue.*
Wood for Firing, *Mittik.*
Write, I write, *Maſinaike.*

Y.

YEllow, *Ouzao.*
Yes, *Mi*, or *Mincouti.*
Yes, indeed, *Anté*, or *Sankema.*
Yeſterday, *Pitchilago.*
Yet, *Minaouatch.*
Young, *Ouskinekiſſi.*

I

I shall here content my self in giving you th four *Tenses* of the *Indicative Mood* of one *Verb*; by a view of which you may form the Conjugation of the other *Moods*. 'Twere easy to inlarge upon this Subject; but if I offer'd to launch out, the multiplicity of things that fall in the way, would oblige me to Write a formal *Grammar*.

To love, *Sakia.*

Present.

I love, *Nisakia.*
Thou loveſt, *Ki ſakia.*
He loves, *Ou ſakia.*
We love, *Ni ſakiamin.*
Ye love, *Kiſakiaoua.*
We and you love, *Kiſakiaminaoua.*
They love, *Sakiaouak.*

Imperfect.

I loved, *Ni ſakiaban.*
Thou lovd'ſt, *Ki ſakiaban.*
He lov'd, *Ou ſakiaban.*
We lov'd, *Ni ſakiaminaban.*
You lov'd, *Ki ſakiaouaban.*
We and you lov'd, *Kiſakiminaouaban.*
They lov'd, *Sakiabanik.*

I have lov'd, *Ni kiſakia.*
Thou haſt lov'd, *Ki kiſakia.*
He has lov'd, *Ou kiſakia.*
We have lov'd, *Ni kiſakiamin.*
You have lov'd, *Ki kiſakiaoua.*
We and you have lov'd, *Ki kiſakiaminaoua.*
They have lov'd, *Kiſakiaouak.*

I ſhall love, *Ningaſakia.*
Thou ſhalt love, *Ki gaſakia.*
He ſhall love, *Ou gaſakia.*
We ſhall love, *Nin gaſakiamin.*
You ſhall love, *Ki gaſakiaoua.*
We and you ſhall love, *Ki gaſakiaminaoua.*
They ſhall love, *Gaſakiaouak.*
Love thou, *Aſakia.*
Let us love, *Aſakiata.*

As for the *Nouns* they are not declin'd at all. The plural number is form'd by a *k.* added to a ſingular, ending in a *Vowel*, as *Aliſinape* ſignifies a Man, and *Aliſinapek* ſeveral Men. If the *Noun* ends

ends with a *Conſonant*, the plural is form'd by the addition of *ik*; as *Minis* ſignifies an Iſle, and *Miniſſik* Iſles; *Paskiſigan* a Fuſee, and *Paſkiſiganik* a plurality of Fuſees.

## The *Algonkin* way of Counting.

ONe, *Pegik.*
Two, *Ninch.*
Three, *Niſſoue.*
Four, *Neou.*
Five, *Naran.*
Six, *Ningoutouaſſou.*
Seven, *Ninchouaſſou.*
Eight, *Niſſouaſſou.*
Nine, *Changaſſou.*
Ten, *Mittaſſou.*
Eleven, *Mittaſſou achi pegik.*
Twelve, *Mitaſſou achi ninch.*
Thirteen, *Mitaſſou achi niſſoue.*
Fourteen, *Mitaſſou achi neou.*
Fifteen, *Mitaſſou achi naran.*
Sixteen, *Mitaſſou achi ningotouaſſou.*
Seventeen, *Mitaſſou achi ninchoaſſou.*
Eighteeen, *Mitaſſou achi niſſouaſſou.*
Nineteen, *Mitaſſou achi changaſſou.*
Twenty, *Ninchtana.*
Twenty one, *Ninchtana achi pegik.*
Twenty two, *Ninchtana achi ninch.*
Twenty three, *Nichtana achi niſſoue.*
Twenty four, *Ninchtana achi neou.*
Twenty five, *Ninchtana achi naran.*
Twenty ſix, *Ninchtana achi ningotouaſſou.*
Twenty ſeven, *Ninchtana achi ninchoaſſou.*
Twenty eight, *Ninchtana achi niſſouaſſou.*
Twenty nine, *Ninchtana achi changaſſou.*
Thirty, *Niſſouemitana.*
Thirty one, *Niſſouemitana achi pegik, &c.*
Fourty, *Neoumitana.*
Fifty, *Naran mitana.*
Sixty, *Ningoutouaſſou mitana.*
Seventy, *Ninchouaſſou mitana.*
Eighty, *Niſſouaſſou mitana.*
Ninety, *Changaſſou mitana.*
A hundred, *Mitaſſou mitana.*
A thouſand, *Mitaſſou mitaſſou mitana.*

If

If you can once count to a hundred, 'tis eaſy to count by tens from a thouſand to a hundred thouſand, which number is in a manner unknown to the *Savages*, and by conſequence not us'd in their Language.

You muſt take care to pronounce fully all the letters of the Words, and to reſt upon the *A*s that come at the end. The pronounciation is very eaſy, becauſe this Language has no Guttural or Palate Letters, ſuch as the *Spaniſh J Conſonant* with their *G* and their *H*, as well as the *Engliſh th*, which puts a Foreigner's Tongue upon the rack.

I can't paſs by one curious Remark touching the Language of the *Hurons* and the *Iroqueſe*; namely, that it do's not uſe the Labial Letters, viz. *b*, *f*, *m*, *p*. And yet the *Huron*'s Language appears to be very pretty, and ſounds admirably well, notwithſtanding that the *Hurons* never ſhut their Lips when they ſpeak.

Commonly the *Iroqueſe* make uſe of it in their Harangues and Councils, when they enter upon a Negotiation with the *French* or *Engliſh*. But in their Domeſtick Interviews they ſpeak their Mother Tongue.

None of the Savages of *Canada* care to ſpeak *French*, unleſs they are perſuaded that the force of their Words will be perfectly underſtood. They muſt be very well ſatisfied upon that Head before they venture to expoſe themſelves in ſpeaking their mind in *French*; abating for ſome caſes of neceſſity, when they are in Company with the *Coureurs de Bois* that do not underſtand their Language.

To return to the *Huron* Language; we muſt conſider that ſince neither the *Hurons* nor the *Iroqueſe* uſe the Labial Letters, 'tis impoſſible for either

either of 'em to learn *French* well. I have ſpent four days in trying to make the *Hurons* pronounce the Labial Letters, but I could not accompliſh it; nay, I am of the Opinion that in ten years time they would not learn to pronounce theſe Words, *Bon, Fils, Monſieur, Ponchartrain:* For inſtead of *Bon* they'd ſay *Ouon*; inſtead of *Fils, Rils*; inſtead of *Monſieur, Caounſieur*; and in the room of *Ponchartrain, Conchartrain.*

I have here added ſome Words of the *Huron* Language, that your curioſity may be gratified with a view of the difference between that and the *Algonkin.* The *Hurons* ſpeak with a great deal of gravity, and almoſt all their Words have aſpirations, the *H* being pronounc'd as ſtrong as poſſible.

I do not know that the Letter *F* is usd in any of the *Savage* Languages. 'Tis true, the *Eſſanapes* and the *Gnacſitares* have it; but they are Seated upon the long River beyond the *Miſſiſipi*, and conſequently out of the Limits of *Canada.*

## Some *Huron* Words.

TO be a Man of Senſe, *Hondioun.*
Spirit, Divinity, *Ocki.*
Fire, *Tſiſta.*
Iron, *Aouiſta.*
Woman, *Ontehtian.*
Fuſee, *Ouraouenta.*
To be ſorry, *Oungaroun.*
'Tis cold, *Outoirha.*
Fat, *Skoucton.*
Man, *Onnonhoue.*
Yeſterday, *Hiorheha.*
Jeſuit, *Tſiſtatſi.*
Far, *Deherén.*
Otter, *Taouinet.*
Not, *Staa.*
Yes, *Endae.*
Pipe or Calumet, *Gannondaoua.*
Near, *Touskeinhia.*
Soldiers, *Skenraguettè.*
To Salute, *Igonoron.*
Shooes, *Arrachiou.*
Traffick, *Attendinon.*
Altogether, *Tiaoundi.*
All of 'em, *Aouetti.*
Tobacco, *Oyngoua.*
'Tis valuable, difficult, and

and of importance, *Gannoron.*
To be gone, *Saraskoua.*
Covetous, *Onnonſtè.*
Handſome, Proper, *Akouaſti.*
Very much, *Atoronton.*
That's well, *Andeya.*
I Drink, *Ahirrha.*
Indian Corn, *Onneha.*
Stockins, *Arrhich.*
A Bottle, *Gatſeta.*
A brave Man, *Songuitehe*
'Tis done, *Houna.*
My Brother, *Yatſi.*
My Comrade, *Yottaro.*
Heaven, *Toendi.*
A Hutt, *Honnonchia.*
Hair, *Eonhora.*
Captain, *Otcon.*
Dog, *Agnienon.*
Softly, *Skenonha.*
Peace, *Skenon.*
I ſay, *Attatia.*
To morrow, *Achetek.*
To be, *Sackie.*

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THE

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